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THE MANUAL OF HYPNOTISM

THE MANUAL OF HYPNOTISM

By

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Author of

THE MANUAL OF YOGA



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AUTHOR'S NOTE

I would like to take the opportunity of acknowledging the assistance of my friend, Frank Lind, in research work involved in the preparation of this book.

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FOREWORD

HYPNOTISM was not regarded at all seriously by most people until comparatively recent years. Those by whom it was practised were generally considered—perhaps with some justification—to be charlatans, or the successors of witches and sorcerers, or at best nothing more than public entertainers. This was perhaps their own fault to a certain extent, for they principally used towards unworthy ends a potent force which should have been employed solely for the betterment of mankind.

The early hypnotic practitioners—under whatever name they flourished—had undoubted power. Unfortunately, they demonstrated it most often in a manner which was hardly likely to impress the public with the realization that hypnotism had its foundation in solid, scientific fact. Very many of them were showmen—even those who used their power to heal the sick. Some employed devices and “gimmicks” which would not discredit present-day popular entertainers.

In actual fact, hypnotic practice was for long confined largely to stage demonstrations or performances, the chief effect of which was, alas, to make certain people look foolish in order to “entertain” others. For many years “mass” hypnotism reaped for its able exponents a rich harvest in box office receipts.

Not only hypnotists themselves but some writers, also, were responsible for many of the popular misconceptions concerning the power and purpose of hypnotism. Here was a ready-made theme possessing tremendous dramatic

potentialities. Poetic licence—the telling of white lies for greater fictional effect—did the rest. Svengali, the most notable and sinister of all fictional hypnotists, who supposedly made an attractive subject commit crime whilst under his evil influence, served to make his creator famous. Yet even when “Trilby” was written, it was known that a hypnotized subject cannot be made to commit crime against his or her will, or do anything which would normally be against their moral principles.

Unfortunately, most people accepted spine-chilling imaginative ideas in place of reality, fiction instead of fact. Afterwards, they were not readily disposed to put hypnotism on the same footing as medicine, especially when their opinions were backed up by old wives’ tales of one sort or another. Hypnotism was thus associated with stories of the “evil eye”, the gaze of which was reputed to be soul-destroying and, once fixed, inescapable and damning. It was linked with and likened to “enchantment”. It was in the popular mind mistakenly confused with evil practices, with which in reality it had absolutely no connection.

Fortunately, this state of affairs does not persist to the present day. Hypnotism has been disassociated from unsavoury practices in all but the view of the superstitious and the unenlightened. It has been shorn of an unpleasant veneer of mystery and morbidity. Stage entertainments of hypnotism are largely a thing of the past. The twentieth-century hypnotists—in all but the exceptional case—are people dedicated to using the power of their will, their knowledge and their skill to help their fellow-beings. They perform quietly in homes, surgeries, operating theatres, mental institutions and elsewhere.

That this change has come about is the result of much pains-taking labour and training on the part of the modern hypnotist, and interest and co-operation on the part of many members of the general public. Some of the pioneers

of hypnotic practice, as we know it, are mentioned in the first chapter of this book. Those which are not included in this instance have, of course, found due recognition in one or other of the many different works on hypnotism. Space alone has restricted my first chapter to a brief outline of the history and development of hypnotism plus, towards the end, discussion of some popular misconceptions. As a result, I hope that the stage will be set tidily for the main rôle of this book.

One erroneous opinion still held by many people is that the exertion of hypnotic influence always involves the subject in "going off into a trance," in which state he is supposed to be completely at the mercy of the hypnotist. This is not at all the case, of course, and in Chapter II, I define the various different states and conditions in which, in my opinion, hypnotic influence may be received, and the experiences to which the hypnotized person may be subjected.

Understanding of hypnosis and its powers leads inevitably to consideration of its most important aspect: its therapeutic use for the cure of sickness and alleviation of pain. Chapter III is therefore concerned exclusively with hypnosis in relation to medicine, and as a curative agent. Because of this, it should not be thought, however, that hypnosis is the last resort of those who despair of help from other sources. To illustrate its usefulness in other respects, a special chapter is devoted to hypnotism in everyday life: in the home where it can solve marital problems which originate in false attitudes towards sex; in child upbringing; in business and other departments.

Yet the main justification for this book lies, I think, in the degree to which it differs from many other works on hypnotism. Perhaps you have mentally posed the question: "Why another book on hypnotism?" A satisfactory answer will be provided, I hope, by the instructional matter of

which it is largely composed. One of the chief aims of this manual is to explain how the power of hypnotism may be cultivated—it is inherent but undeveloped in most of us—and to describe some of the methods and techniques by means of which it may be applied. Necessary conditions for an hypnotic session; rules to be observed and movements or “passes” to be made are described in the simplest possible language.

The reader, after acting upon the suggestions given in Chapter V, The Development of Hypnotic Power, and proceeding in the manner described in Chapter VI, Hypnotic Tests and Experiments, should ultimately be able to induce hypnosis and use this power to good effect. This does not mean, of course, that the reader need only do what is recommended here and he will immediately be ready to become a professional hypnotist or a prominent healer. To develop to this degree takes much time and study, not only of hypnotism itself but of related subjects, including medicine and psychology. The tests and experiments suggested are, therefore, those within the capabilities of the layman who wishes to be able to hypnotize and are outside the danger limit imposed by lack of specific knowledge in other directions. If any reader wishes ultimately to become a fully-fledged practitioner he will, of course, have to undergo higher training of a rigorous kind. What this book will do, I hope, is to reveal hypnotism as the powerful force for good which it undoubtedly is and to assist the reader to use it for the betterment of himself and, perhaps, his co-operative neighbour.

Finally, I would add that I hope this book will awaken an interest in hypnotism in many people who may not previously have realized that it is a subject of such far-reaching importance and significance.

CHAPTER I

THE EVOLUTION OF HYPNOTISM

HYPNOTISM is a means of inducing artificially a condition akin to sleep wherein the subject is particularly susceptible to external suggestion. That is, of course, a somewhat limited definition. Hypnotism, today, is a developed science, of wide scope and many facets, which is held in as high repute as are the allied and not dissimilar techniques of anaesthesia and psycho-analysis.

Yet it was not always thus. Hypnotism is a hybrid bloom which has been bred from plants of several different varieties. In order fully to understand and appreciate it, as it flowers today, it is necessary to dig deep for its roots in the remote antiquity of time.

The annals of ancient history—Greek, Roman, Egyptian, Hebrew, Assyrian, Gallic—are full of seemingly miraculous and mysterious incidents. There are innumerable references to the magical cure of diseases ranging from leprosy to “evil spirits” and the instantaneous endowment of spiritual or prophetic powers. Many examples from the Bible will immediately spring to mind.

One factor is common to most of the recorded incidents. The methods used to bring about the desired results were, in one respect or another, mesmeric or hypnotic in character—terms which will later be defined and described fully. Hands were passed over or laid upon the subject, or he was blown upon, or stared at, or commanded—for example—to be rid of a malady. Neither drugs nor herbs were taken internally or applied externally in such cases. A cure was effected through the agency of the voice or the lungs, by gesture or by contact.

The desired effect was possible, as we know now, because of expectancy on the part of the subject or patient and a dominant idea on the part of the "operator". Imagination and suggestion were potent factors in ages when trances and visions, obsessions and inspirations, were accepted as undeniable facts not only by ordinary, superstitious people but also by priests and seers.

Just as it was known that there could be a potent influence for good, so also it was known and feared that there was an influence for evil. In certain parts of the world—in ancient times as now—there was a dread of the "evil eye" called by the French the *mauvais oeil*; by the Germans the *böser Blick* or *shelauge*, and by the Italians, Spaniards and Portuguese the *malocchio*. The Ancient Egyptians, realizing the power of the eye, designed an amulet, *Utchat*, to symbolize it and typify the strength of the eye of Horus. All sorts of objects were—and are still—worn to ward off the evil eye. It was—and still is in some parts—thought to be running a grave risk to allow a stranger, and above all a foreigner, to fix his eyes on a sleeping infant, and the danger was much increased if the offending observer happened to be afflicted with a squint. The eye, and the power behind it, could like most other things be used to good or bad purpose.

Exactly what it was that caused leprosy to disappear or a devil to vacate its human habitation, was in turn the subject of veneration, speculation and, finally, experimentation. Paracelsus believed that there was a "special beneficent fluid" which issued from the bodies of only a limited number of persons. Others testified to a "divine emanation" which passed from the spiritual and penetrated every last part of the whole world and which could, in modern parlance, be tapped by certain privileged persons for the benefit of themselves or others.

The most notable step forward was the explanation and

development from the 18th century onwards of Dr. Frederich Antione Mesmer's theory of mesmerism or "animal magnetism". Mesmer claimed to have detected something in the nature of "animal heat" which radiated from the human body and could be directed and utilized by will-power. This animal heat or magnetic quality he called animal magnetism and Mesmer's theory became known as mesmerism. Mesmerism was the immediate forerunner of hypnotism, as alchemy was of chemistry and astrology of astronomy.

Mesmer, a Swiss, was born on the 5th of May, 1734, in Stein, a small town on the banks of the Rhine. He graduated in medicine at Vienna and subsequently became aware of many wonderful cures performed by a Jesuit priest, a Father Hehl. Hehl and another Jesuit, Gassner, inaugurated Mesmer in his exploratory methods. Hehl provided Mesmer with a set of magnetic steel plates which, when laid against the body of a patient, were said to have a potent curative effect. Gassner contributed the fact that he supplemented the use of such plates by movements of the hands, so-called "passes", over the diseased part of a patient.

Mesmer gained knowledge apace and soon developed "amazing curative powers". He migrated to Paris and there created a profound sensation by the cures he achieved by original means. He numbered many notable personages amongst his patients, despite the fact that he was at first ridiculed by the medical fraternity.

In 1784, the *Faculté de Médecine* and the *Société Royale de Médecine* condescended to examine Mesmer's claims. The outcome was that all the investigating members, with only one exception, stated they could find no evidence of "magnetic fluid". Nevertheless, Mesmer persisted in his claims—and cures. Other "magnetizers" accepted his theory and adopted and applied similar methods in order to dispose of ailments.

Mesmer invited adverse criticism to some extent by his spectacular behaviour. He at first made use of passes. Subsequently he treated a number of persons at one time and without any contact. Ultimately, he constructed and used his famous *baquet*. This *baquet* was an oak chest or tub of large size, inside which was piled a heap of glass and iron filings. Upon this foundation, bottles filled with liquid were arranged in two circles. In each case the bottles were placed in a single line, those in the first circle with their heads pointing inwards and those in the second with their heads pointing outwards, to the circumference. To the *baquet* were attached metal extensions which passed from the inside of the tub and out through holes in its lid so that the free ends could be grasped by patients. It was Mesmer's conviction that he could, by means of a personal, in-dwelling magnetic force, transfer a vital fluid to this contrivance.

The *baquet* raised about a foot from the floor was placed in the middle of a heavily-curtained room which was lighted but dimly. Soft music, an air played very slowly, was made to filter through from an adjoining room. The treatment would start and, under the influence of the supposed magnetic waves—although perhaps the dirge-like music and the subdued lighting had something to do with it—Mesmer's patients would cough spasmodically and writhe, would scream hysterically or ejaculate loud cries. Soon their over-animated condition gave way to lethargy. The important fact, however, was that not a few of the patients were "miraculously" cured—whether by magnetic waves or hysteria—and the cures were lasting.

Followers and disciples of Mesmer zealously carried on and developed his work and were not discouraged by opposition or set-backs. One of the most ardent and distinguished of the doctor's supporters was the Marquis Chasttenet de Puysegur. The Marquis rejected the *baquet* but adopted Mesmer's practice of treating patients *en masse*.

He even went to the curious extreme of magnetizing trees under which his patients might live until a cure was effected of the particular disease from which each suffered. The Marquis' conviction was that all space was pervaded by a subtle electrical agent which could be harnessed and directed by the will and that this power would enable anyone to develop somnambulism and clairvoyance. It is impossible to say to what extent his theory was correct but it cannot be denied that he had to his credit a number of astonishing cures.

Dr. James Coates, in a small book entitled *How to Mesmerise* (W. Foulsham, 1906; now out of print), classified mesmeric states and conditions as follows:

"1st Degree—The Waking Stage: In which the subject may, or may not, have been affected, although operated upon. It presents no phenomena, the intellect and senses retaining, apparently, their usual powers and susceptibility.

"2nd Degree—The Transition Stage: In which the subject is under imperfect control, most of the mental faculties retaining their activity. Of the senses, vision is impaired and the eye withdrawn from the control of the subject . . .

"3rd Degree—The Sleeping Stage: In which the mesmeric sleep or coma is complete. The senses refuse to perform their respective functions. The subject is, therefore, unconscious to pain. In this stage he can be cataleptised, and his mind automatically influenced, by whatever position his body may be placed in by the operator.

"4th Degree—The Somnambulist or Sleep-Walking Stage: Under which the subject "wakes up" within himself. The faculties become responsive to mesmeric influence, direction and suggestion, the sensitive becoming largely an irresponsible agent—thinking, seeing, and hearing only as permitted, or as directed, by the mesmerist. It is in this stage that the phrenomesmeric and mostly all other experiments are conducted. . . . The lower form of this degree is designated the mesmeric-psychological state.

"5th Degree—The Lucid Somnambulistic Stage: In which in addition to the phenomena indicated in the 4th Degree, that of lucid vision or clairvoyance (including thought-transference, intro-vision and pre-vision), is manifested. In this state the patient is able to obtain a clear knowledge of his own internal, mental and bodily state, is able to calculate the nature of his or her disease, prescribe suitable remedies, and foreshadow the termination of an attack. The patient placed *en rapport* or in sympathy with a third person, is enabled, in their case, to exercise the same faculty of internal inspection, diagnosis, and ability to prescribe and foreshadow the results of treatment.

"6th Degree—The Independent or Spiritual Stage: In this the patient's vision is not limited by space or sympathy. He passes wholly, as in the last stage partially, beyond the control of the operator.

"The phenomena occurring under the first four degrees are exceedingly common to all mesmerists. Those of the fifth degree, although not so common, are well authenticated under old mesmeric processes. . . . The sixth degree, although rare, is well substantiated by the best authorities on the subject. The fifth and sixth degrees seem to indicate that man has a soul, or spiritual existence, or that he is a spirit even now, although clothed in a body. . . . The stages described are not progressive and developed in sensitives in the order indicated, but rather, states produced according to the temperamental condition or peculiarities of organism in persons operated upon, the majority of whom never pass the fourth stage. All phases may be developed in one subject; some may pass rapidly into the fifth or sixth stage without apparently having passed through the others. Some subjects seem to have a natural fitness for one class of phenomena and not another. . . ."

The methods of inducing the condition of mesmerism varied greatly. They included those original techniques of

Dr. Mesmer's, also the employment of the so-called "fixed gaze"; gentle pressure of the subject's thumbs; massage of the temples; pressure on the region of the heart; breathing upon the forehead or other parts, etc., etc.

The original postulation of a "magnetic fluid" received support over a period of time from a variety of quarters, and Mesmer's methods or other techniques to the same end were applied in various parts of the world. Clinics of mesmeric treatment were set up and individual doctors gained reputations as fully-qualified practitioners. Although the medical profession as a whole maintained for long an obstinate antagonism to any form of the practice, especially throughout the 19th Century, mesmerism gradually gained in popularity. Adverse criticism gave place to respect, so much so that Mesmer's contribution to medicine is considered by some people, today, to have been as signal as Sigmund Freud's to psychology.

"Evidence" to prove the actuality of a magnetic fluid was laid before the public from time to time, Dr. Sydney Altruz, lecturer on psychology at the University of Upsala, claimed that he had proved experimentally the existence of a "nervous fluid". Professor Farney of the Zürich Polytechnicum showed by electrical tests that the fingers emit what he termed "anthropoflux", and in doing so verified the earlier investigations of a similar nature by E. K. Muller, a Zürich engineer and director of the Salus Institute. Dr. Joseph Biedel published in *Zeitschrift für Parapsychologie* (January, 1913), a record of experiments conducted with a certain Frau Silbert. The object of the experiments was to discover whether an organic emanation, suspected in her case, could induce fluorescence in chemical solutions. Frau Silbert held a glass containing a solution of uranium salts and a green fluorescence was found to be so strong that it could be seen to a distance of ten metres.

In passing, I, personally, from my own experience, may

contribute what might be termed circumstantial evidence for the actuality of a magnetic fluid or some similar property. An acquaintance of mine, a powerful hypnotist, was expecting a caller. In my presence he made various passes in front of an open door, meanwhile remarking, "Now our friend will not be able to enter this room." Such indeed turned out to be the case—until the hypnotist made certain cross-passes and so cleared the way. Under different circumstances, I have observed ripples of light issuing from the finger-tips of someone by whom I was being mesmerized.

It may not be irrelevant to mention, also, as possible evidence in this connection, that quality known as "magnetic personality", possessed by some people to such an extent that they seem to emit a current as of electricity. Every reader will be able to call to mind such personalities who, appearing on the scene, seem to make everyone else fade into insignificance.

I was once told a story by an intimate of the late Sir Henry Irving, one of the greatest actors of all time, who had a striking personality combined with an extraordinarily compelling gaze. Irving was one day driving with a friend in an open carriage when a religious fanatic shook a bible in his face and warned him to "flee from the wrath to come" . . . to mend his ways or "hell fire" would be his portion. Irving fixed his eyes in a magnetic gaze upon the doleful Jeremiah and calmly observed: "I thought God was a God of mercy and justice, not one of vengeance." The fanatic shrivelled up and fled like a dead leaf in the wind—not from the "wrath to come" but from Irving's piercing eyes and magnetic emanation.

Although mesmerism ultimately gained a firm foothold in many quarters, amongst those who considered it to be a beneficent key to infinite sources of help and knowledge, it was also regarded by another section of the public as a

“deadly weapon in the hands of the unscrupulous”. For the fire of both opinions much fuel was provided by the supernatural, esoteric and mysterious elements which were considered by its exponents to be essential or incidental to the art of mesmerism. Mesmer himself had been a showman, so also were many of his followers and converts. Mesmerism was claimed to be concerned not only with matter and mind but with spirit and life, also, for good by its supporters, and for evil by its opposers. This state of affairs existed until an English doctor, James Braid, gave new impetus to the practical aspects of mesmerism, less than 100 years after it had been introduced.

Braid was initially sceptical but ultimately acknowledged that the mesmeric phenomena did actually occur. What he did, however, was to explain these by a new theory of his own which he named hypnotism (derived from the Greek word *hypnōn*, which means “put to sleep”). Braid and his followers disputed the theory of animal magnetism and rejected the idea that some mysterious medium or fluid was the agent effective in making way for the admitted phenomena. The phenomena, it was asserted, occurred in persons rendered sensitive by imagination, suggestion, monotony, imitation or contact, depending upon the physical and psychical nature of the subjects.

Dr. Braid and other early hypnotists determined that the hypnotized subject passes through three different stages.

In the first or cataleptic stage of light or mild hypnosis the subject possesses no volition, does not respond to mental or verbal suggestions—nervous muscular excitability appears to be absent—and various parts of the body remain in whatever position these may have been placed by the hypnotist.

In the second or lethargic state, the subject is a helpless lump of inanity. The muscles are unflexed, flaccid and flabby, the eyes are closed and the body is in all respects

like that conditioned by a dead faint, or, in a lesser degree, by the coma of drunkenness. Surgical operations can be performed in this state without real or apparent pain to the subject.

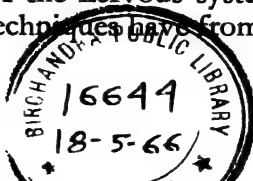
The third or somnambulistic stage approximates to the fourth degree of mesmerism. The subject acts as if in a dream—but he acts the dream—such as may be suggested by the operator. The phenomena elicited in this state are complex and depend upon the temperament and aptitudes of the subject. With good subjects, memory, reflection and imagination can be intensified and exalted, the past be recalled to the present, and action done therein be confessed—should such be determined by the operator.

These states, like those of mesmerism, vary and may be developed one after another in the same subject. The majority of hypnotic subjects pass from the cataleptic to the somnambulistic state without any apparent intervening condition.

Just as the theory and practice of mesmerism and hypnotism differ to some degree, so also does the condition of the subject under one or the other variety of influence. Dr. James Coates made the following distinctions:

“In the mesmeric state the senses, as a rule, are temporarily suspended—the subject feels, tastes or smells in sympathy with or through his mesmerist; in the hypnotic state the senses are exalted, their power intensified. . . . In the former the mental faculties are refined, definite and coherent action; in the latter, as in dreaming, any illusion created by the operator appears to be a reality. In the mesmeric, the sleep is calm, refreshing and curative, the pulse slow and rhythmic; in the hypnotic state, the respiration is frequently irregular, and may be accompanied by slight convulsive movements, nausea and vomiting, and general prostration of the nervous system”.

Various different techniques have from time to time been



used to induce a condition of hypnosis. Braid, the instigator of hypnotism as such, whose work in this connection commenced in 1842, seems to have been the first hypnotic practitioner to have made his patients stare at some bright object, then to have applied pressure on the eyelids and given verbal suggestion for sleep. Braid came in time to rely more and more simply upon suggestion. Ever since Braid's time, there has existed a sharp divergence of view as to how far suggestions, hand passes, the hypnotic gaze, etc. are responsible for bringing about the condition of hypnosis. One faction is of the opinion that suggestion is the most potent factor, whilst another asserts that fixation of the up-turned eyes upon a bright object is the more effective procedure. Some of the methods and techniques used will be mentioned more fully in Chapter VI.

Hypnotism, although the subject of much conflicting opinion, gradually was developed along practical lines. James Esdaile (1808-1859), a surgeon, born in Montrose, conducted serious operations by placing patients under hypnosis. He performed "marvellous amputations" by such means, including the removal of "heavy and formidable tumours". Similarly, Dr. John Elliotson (1788-1868) made use of hypnotism at University College Hospital, London, around the middle of the 19th Century. Elliotson's opinion was that the trance state helped in obtaining from patients a correct diagnosis of their afflictions and also aided clairvoyance.

These pioneering practices were the beginnings of hypnotic techniques which are now used by many influential members of the medical profession in order to ease suffering and cure diseases—often in cases where orthodox methods of medicine and surgery have proved of no avail.

Hypnotism, itself an anaesthetic, unfortunately did not make the rapid headway it might otherwise have done for medical purposes, because of the introduction of inhalation

anaesthesia. Patients on the whole preferred to be "put to sleep" by ether or chloroform, a known agent, to being "put under control" by hypnotism, probably because of superstitious dread of the consequences and ignorance. Another factor which contributed to this attitude of mistrust was, no doubt, the exploitation of hypnotism towards ends less worthy than the relief of pain and suffering. Public demonstrations of hypnotism, more about the harmful effects of which will be said later, brought this gift of God down to the level of cheap, vulgar entertainment and did nothing to allay the fear of those who were told that hypnotism could be used "for all sorts of dreadful purposes."

However, throughout the recent history of hypnotism, misuse of this power and its misrepresentation have fortunately been far outweighed by practices dedicated to the betterment of mankind. It has been shorn of mystery and revealed as a potent force for good. It has been shown that the application of hypnotic power by *skilled* practitioners holds no danger for their subjects; that hypnotism has definite value for therapeutic and similar purposes (for which only it should be used) and that its various phenomena are genuine and true.

Because hypnotism is such an extremely powerful agent, it must, of course, be practised only with great care, with a profound sense of responsibility towards the subject and with due regard for its potentialities. It has its element of danger, as, indeed, has anything which is worth pursuing, but, as Shakespeare said, "There is nothing either good or bad, but thinking makes it so." A considerable number of deaths have been caused by surgical operations yet surgery would not be discontinued on that account. Drugs such as cocaine, chloroform, morphia and strychnine are classified as "dangerous", yet they will continue to be used despite this fact. Similarly, the power of hypnotism for good far outweighs any element which might enable it to be exploited

for harmful purposes by the unscrupulous. That it has been exploited for undesirable ends, and that it still is handicapped by "old wives' tales" of one sort or another, are unfortunate historical facts which must, however, be faced.

Hypnotism was at one time as popular on the stage as it was unpopular in the operating theatre. For "entertainment purposes" it was taken into the night clubs of Soho and Paris, into camp concert halls and theatres, and collected vast audiences not only in the capital cities of the world but everywhere by means of radio and television. Practically every public demonstration of hypnotism was a hit show because it was fascinating and had just the right leavening of uneasy mystery, yet was decidedly "amusing" to those who liked seeing others make fools of themselves. Most of the "stage hypnotists" were, of course, extremely competent. They possessed faith in their own powers and were usually very observant and quick-witted—necessarily so, for they had to be ready to deal with any eventuality. They had, for example, to perform before many who were ignorant and sceptical and to cope with those smart Alecs who attempted to make fools of them by fraudulently pretending to be hypnotized. They had to obtain absolute control over a requisite number of subjects selected by one method or another from amongst audiences who were present "for the fun of the thing" or "for a lark". They had to calm unruly audiences, for the turbulence at some public demonstrations of hypnotism in the early part of this century was exceeded only by the unruliness during election campaigns.

The public demonstrator rarely failed in his aim. He exploited his most sensitive subjects to the best advantage whilst minimizing his failures with recalcitrant types. He ultimately had his audience in his hand, convulsed at the prospect of some twenty or thirty people acting in public as they would never have dreamed of doing in the ordinary

way. Girls would be made to slither and slide on imaginary ice; to act as if intoxicated; to lament at the imagined funeral of a loved one or to dance with reckless, childish abandon. Men would be made to "make love" to umbrellas under the impression that these were their favourite film stars; to howl like infants; to crawl round on all fours and make appropriate animal noises or to divest themselves of part of their clothing.

Delayed-action hypnosis, or post-hypnotic suggestion as it is called, was also a popular effect. In my younger days I attended one stage performance for purposes of research. During this demonstration, a lady of title was told that on the following day she would proceed down the middle of the high street bearing a jug in her hand with which to fetch beer from the local public house. This she did before a large crowd assembled to watch her pass. Embarrassing as it was, it might have been even more so had the lady been a teetotaler—though it is possible that, had such been the case, she might not have obeyed such a suggestion which would have been against her principles.

It is unnecessary, I feel, to instance other examples from degrading "entertainments" and demonstrations of this type. Public performances of hypnotism for "entertainment" serve no useful purpose, are the very reverse of morally and spiritually uplifting to the onlookers and are of no benefit—indeed may long afterwards be harmful—to the subjects. For these good reasons such demonstrations should be discouraged most strongly. Usually the sole aim, apart from the publicity it gives to the operator and the money it puts in his pocket, is to "amuse" by making people act in an absurd way so as to cause laughter. Any right-minded individual who has regard for his fellow-creatures and their feelings of self-respect, gets no enjoyment from seeing them make fools of themselves and behave in an undignified way. Hypnotism should be practised only

towards purely humanitarian ends. Fortunately, the unhealthy appeal of stage performances of hypnotism has diminished with an increase in understanding and awareness on the part of the general public of the potentialities of hypnotism for good and useful purposes. Yet many false notions still persist.

Perhaps the most serious misconception, a prevalent popular error of opinion, is that subjects under hypnosis will act contrary to their moral principles and promptly carry out *any* command given to them. This idea may have been started by George du Maurier's once popular thriller, *Trilby*, then been disseminated still further by this author's many imitators. The precise origin of the erroneous idea is unimportant; the fact is that a point was reached at which the view became general currency. Many who could benefit by hypnotic treatment refuse to take advantage of it because of their fear of getting into the hands of an unscrupulous hypnotist, of being "taken advantage of", seduced or persuaded to commit crime and similar immoralities. This book will undoubtedly justify itself if it reassures any reader who previously entertained misgivings as to the evil influence that might supposedly be exerted by an unscrupulous hypnotist.

The overwhelming opinion of hypnotic experts is that, should some suggestion be made to a person under hypnotic control, and the suggested action conflicts with the individual's sense of what is right and moral, he or she will awaken immediately, or will ask to be awakened, or will automatically refuse to carry out the undesirable instruction. The practice of hypnosis has in every case been found to augment the moral sense, making the subject even more particular and fastidious as to conduct than he or she is in an ordinary waking condition. Some hypnotized subjects will even refuse to perform an action which would make them appear ludicrous or which would be beneath their

dignity. The very worst that an immoral suggestion could do is to weaken resistance on the part of certain subjects. It is more than doubtful that anyone can be led to perpetrate any sort of crime, against his will, whilst under hypnosis. It would only encourage where there was already a tendency to behave in such a manner. It is as though there exists a safety valve which operates as and when necessary so that the subject automatically opposes or ceases to act on any suggestion that runs contrary to his conscience or usual habit of thought. The more revolting or repugnant the suggestion, the greater is the subject's resistance, both to immediate and to post-hypnotic suggestion.

Yet it is only fair to mention that there is an opposing minority opinion on the subject.

The fact that reservations are made by acknowledged authorities, is adequate justification for a timely recommendation. This is, that it is advisable for all hypnotists, especially those of limited experience, to influence a subject only when he or she is accompanied by a friend, relative or disinterested person such as a nurse. Such a precautionary measure costs the hypnotist nothing and—although it may prove to be quite unnecessary—nevertheless serves to instil confidence in an apprehensive subject.

Opposition to hypnotism on the ground that it is, or may be "dangerous" has, of course, been expressed by many who unhesitatingly condone, and quite rightly, the use of ether or chloroform. Yet extreme erotism is sometimes manifested by a patient during the early stages of etherization, and narcotic drugs have on occasion been administered for criminal purposes—usually without the subject's knowledge. Various crimes have been perpetrated whilst the victim possessed no atom of resistance because of complete unconsciousness and passivity as a result of anaesthesia by ether or chloroform. Hypnotism really needs no defence in this respect. One department of the mind of a hypnotized

subject will guard him against committing any sin to which he is morally opposed and not already addicted, and will also make him resist any evil interference.

A reasonable objection which is sometimes levelled against hypnotism is that it may weaken the subject's will and tend to make him rely too much upon the operator. This may be the case when certain people keep on running to the hypnotist, as some folk do to seances, instead of exercising their own intelligence and trusting to their own judgement. In this event, the remedy lies in the hands of the hypnotist, who can make sure that the dependence of his subject is not encouraged. He can, by means of post-hypnotic suggestion, remove those obstacles and fears which inhibit his patient and impress him or her with the need to develop independence and self-reliance.

Still other detractors of hypnotism have sneeringly pronounced its achievements to be the product of distorted imagination. This derisory term reveals the ignorance of those who argue that a malady treated successfully by hypnotism either never existed at all or was cured by a natural process, "by nature", in the ordinary course of events. Even if, as is possible, some of the cures credited to hypnotism were, in fact, attributable to other causes, there would still be a vast number of cases of benefit beyond all reasonable doubt.

It would be more correct to credit to the imagination, at least in part, some of the cures brought about by orthodox medical methods. Imagination or, if you prefer it, faith, plays an important part in most cases and especially so of those ailments of a nervous character. The patient, believing that the doctor *can* cure, himself goes part of the way along the road to recovery. He has a respect for the doctor's special knowledge and experience and, because of this, is in a mental and physical state of receptivity to the benefits of drugs or other treatment. The orthodox doctor usually

arrives on the scene accredited with certain virtues which are fastened upon by the patient's imagination.

The same cannot usually be said of the hypnotic practitioner who is very often consulted as a last resort, after the orthodox doctor and his medicines have proved of no avail. Nonetheless, the hypnotic practitioner often succeeds where the doctor has failed. Recorded cases of confirmed disease being definitely cured by hypnotic methods are sufficiently numerous to satisfy any but the most hide-bound and bigoted opponent of a therapeutic technique which he has not taken the trouble fully to understand. Of course, it goes almost without saying that there must be close co-operation between the hypnotist and his patient—but faith is not essential provided there is no stultifying fear.

Hypnotism has often been denounced by religious fanatics as “satanic”, although the grounds for such condemnation are rarely explained. It would be better if such people would refrain from labelling one of God's gifts as an instrument of the devil.

Hypnotic methods of curative suggestion have also often been compared and confused with those of so-called psychic healing. Hypnotic and psychic trances may be precisely similar. The essential distinction is that the hypnotic practitioner uses definite knowledge and suggestion to bring about a cure, whereas the psychic healer may “lay on hands” with little knowledge of what he is doing beyond this. He is, as a rule, a medium who supposedly relies upon the medical or surgical experience of some allegedly disembodied doctor. It is my opinion that in the majority of cases of undoubted benefit from psychic healing, the cure is effected partly by faith on the part of the patient and partly by the healer himself. The medium is most often a person possessed of an unusual amount of vitality or vital energy, some of which is transferred and brings about improvement or a cure in the sick person by whom it is

absorbed. Needless to say, I doubt whether many psychic healers would agree on this point, which is here raised only to clear up a popular misconception.

Although other objections have been raised against hypnotism, from time to time, most fail to hold water when examined critically. A true perspective and a sense of real proportion reveal that hypnotism has its element of danger but that this is as nothing compared to its value for good.

CHAPTER II

VARIETIES OF HYPNOTIC PHENOMENA

It is not generally realized that there is a wide variation in the degree of suggestion of an hypnotic character to which an individual may be subjected, intentionally or involuntarily. On the one hand, the influence may be casual, comparatively mild and temporary, such as that wielded "in passing" by a magnetic personality. The mind of a receptive person is thereby stimulated, enlivened and animated for a time and to a limited extent. On the other hand, hypnotic influence applied with intent may be both powerful and prolonged, so much so that it enables a limb to be amputated without a chemical anaesthetic. Under it, a long-established addiction to alcohol can be permanently eradicated or the subject be caused to resurrect and recollect subconscious memories of incidents long past. The subject may even be caused to perform certain actions long after he has been released from the actual hypnoidal condition, or to develop physical marks or stigmata which persist for long periods.

Each day of his life an individual is casually subjected to very mild forms of hypnotic suggestion of a quite usual kind. A talker's short phrase, even a single word, can make the listener addressed feel happy, angry, ashamed, or embarrassed. For example, the person at the receiving end may even exhibit bodily symptoms or feelings that accompany certain states of mind. An ill-chosen word may cause pallor or a blush. Yawning and laughter are "infectious". Should one person faint in a crowd, it is more than likely that others will follow suit. Most people are thus very open to "sugges-

tion". Of this fact the shopkeeper, the advertiser and the salesman are very well aware. They employ the force of suggestion to good effect in selling their wares to those who really do not wish or need to buy in many cases. Similarly, the suggestive power of personality is exploited by every famous actor. Each reader will be able to call to mind the unusual attraction wielded by a particular television or screen heart-throb. The magnetic personalities of Napoleon Bonaparte and Lord Nelson inspired an intense affection and loyalty in their respective followers (as also did that of Adolf Hitler).

Many less notable personalities influence others to a remarkable degree even though they may not themselves be wholly aware of the power they possess. Some individuals "mix well" in company, make friends readily and are extremely influential. Yet there is another side to the story.

Just as certain people immediately attract, so others, for no obvious reason, instantly repel. Some people are always giving of their quality whilst others merely absorb from them. There are unfortunates, negative personalities, who have nothing to contribute and are usually not too happy in the society of their fellows. Such people usually find it extremely helpful and uplifting to be in the presence of greater personalities, yet their absorbent need is exhausting to their source of inspiration. It is a wise precaution studiously to avoid those who, like vampires, exhaust by their very proximity, and to make a habit of associating with those having a magnetic personality which can recharge with vital energy.

The "bedside manner" of a doctor is another example of a mild form of hypnosis. One doctor will immediately make an invalid feel better, by reason of his confidence, the persuasive tone of his voice and, perhaps, the gentle but firm pressure of his fingers as he takes a pulse or searches manually for a symptom. "There's nothing much wrong

with you," the doctor announces reassuringly. "When you've taken the medicine I'm going to prescribe you'll be as right as rain, just like your old self, ready to jump over a fence." The patient may never have been able to perform such a feat but is put well on the way to believing that he *might* do it—even if he happens to be a sciatical septuagenarian! Another doctor may unwittingly have just the reverse effect, his manner as a whole making the patient feel worse instead of better.

Examples of the powers of ordinary suggestion could be given ranging from the amazing to the amusing. Mark Twain, the celebrated author, had a reputation for being not only a great joker but also a smoker of the world's worst cigars. On one occasion, Twain purchased some expensive cigars, removed the red and white waistband labels which signified the excellence of their quality, and mixed them in a box with some of his usual inferior brand—in a similar state of nudity. After a good dinner, the box was circulated amongst Twain's guests. All surreptitiously tossed their cigars away after a few puffs under the impression that they were of the lamentable quality they had been led to expect of Twain's hospitality.

The power of suggestion is at its greatest, of course, when it is applied under conditions of direct hypnotic control. Not that it is essential for an extremely sensitive person to be put into a comatose condition in order to be made to obey certain suggestions and orders from a skilled hypnotist. An order given to such a receptive person in a waking state will usually be carried out unless the instruction is inhibited by some factor. Quite without the aid of hypnosis it is often possible to obtain a correct response to a suggestion made to a highly sensitive person in an ordinary deep sleep. The reason for this is that the sleep resembles to a marked degree the hypnotic condition. In most cases, however, it is necessary to induce a definite

hypnoidal condition akin to sleep, which, as has already been explained, is a state in which the subject is peculiarly susceptible to suggestion on the part of the hypnotic practitioner.

A skilled hypnotist's passes, suggestions or other techniques first establish in his subject a receptive state of mind and an inert physical condition. The hypnotized person then undergoes various types of experience and hallucination, sometimes as a result of verbal suggestion or other stimuli provided by the hypnotist, sometimes spontaneously. For the sake of clarity I will classify the phenomena as follows:

(a) Characterization. If a particular rôle is suggested by the hypnotist, his subject will then act and speak in a manner characteristic of that rôle. The hypnotized person, told that he is a gardener, will go through the motions of digging and raking the soil, of planting seeds, of picking and smelling flowers, etc. Another hypnotized person, told that she is a glamorous showgirl, will dance, sing and act as though performing on a stage. This type of hallucination is akin to change of personality and can be used for beneficial purposes in some cases of inhibition, due to fear of the consequences of a certain action which might result in pain or some other undesirable effect.

(b) Memorization of Imagined Things. If the hypnotist suggests to his subject that he or she has experienced, seen or heard imaginary things, such as a musical composition, an air trip, or a dramatic rescue from death, for example, the subject remembers these as *facts*. He or she continues to believe in their actuality and reality after being awakened out of the hypnotic condition, until, of course, the belief is dispelled by the hypnotist.

(c) Object Formation. If various objects, such as items of furniture, domestic animals, etc., are suggested by the hypnotist, his subject sees these hallucinatorily. The visual

image is very real, even to the extent that an imagined object obscures other real objects.

(d) Object Negation. If the hypnotist suggests that a real object no longer exists it is made apparently to disappear from the view of the hypnotized person. The object erased ceases to hide other objects—so that this is the opposite of the hallucination mentioned in (c) above.

(e) Post-hypnotic or Deferred Suggestion. In this type of suggestion, the practitioner instructs that an hallucination of one type or another will be experienced, or an act will be performed by his subject, at some suggested time in the future. The subject is subsequently awakened from the hypnotic sleep, the hallucination being delayed or postponed until the appointed time. One instance of such post-hypnotic suggestion has already been given in Chapter I—the account of an action being performed the day following the implantation of the idea. Another example may not be superfluous. The practitioner, in this case, suggested to a hypnotized person that he, having been reawakened for a period of twenty minutes and on being given a signal which was the whistling of a few bars of a certain musical composition, the subject would immediately fetch a certain book from an adjoining room and begin to read the first chapter of this aloud. The awakened subject consciously recollected nothing of the order he had been given but yet obeyed it at the appropriate time and signal.

Subjects who have correctly carried out such post-hypnotic suggestion may subsequently have no recollection of their action. This is doubtless due in some cases to the fact that, during its performance, they involuntarily returned to a condition bordering the hypnotic, immediately becoming fully conscious again afterwards.

Post-hypnotic suggestion may also be of the type in which the subject is instructed that, when awakened, he will be oblivious of other persons actually in the room with him

(with the exception of the hypnotist, of course). The re-awakened subject may see no one, neither perceive movement nor hear sounds made by those actually present. Alternatively, he may sense or perceive those present yet be unable to account for them, as it were, and exhibit a certain alarm and stress because of this inability. In such cases it is imperative that the negative hallucination be dispelled immediately, so as not to cause unnecessary alarm or perturbation to the subject.

By means of post-hypnotic suggestion, confidence can be instilled in the mind of a subject unsure of himself. A person hitherto obsessed by the idea that he cannot achieve an undertaking is assisted to succeed in it by the implantation of a belief that he will do so. In the same manner the memory can be improved and the will strengthened. Stage-fright can be banished so that the performer is enabled to exploit to the full his or her instinct for showmanship without the unreasoning, petrifying fear of "drying up", of making mistakes, of giving a bad performance or of facing an unknown and possibly hostile audience. The scatter-brained, illogical person, wasteful of energy in muddled thinking, can by suggestion be enabled to think logically and constructively. Nervous tension can be reduced and the benefits of relaxation implanted. Post-hypnotic suggestion will, similarly, increase the strength of a weight lifter, the speed of a runner, the stamina of a rugby player.

It is, of course, essential that post-hypnotic suggestion is the type employed. If the suggestion is of another type, the desired result will not be achieved in the awakened subject who, by relying too much upon the practitioner who made the hypnotic suggestion, will find his will weakened rather than strengthened.

(f) Motor Hallucinations. The hypnotized subject, although actually at rest, is made to believe that he is performing certain movements. Then, as a rule, occur the

physical phenomena associated with such movements. An imagined act is subsequently thought to have been performed because the conviction has been introduced into the ideomotor centres.

(g) Sense Transformation. If the hypnotist hands an onion to his subject and tells him that it is a ripe peach and that he should eat it, the hypnotized person, believing it to be such, will bite and consume it with every expression of relish and enjoyment. This type of effect can be used to very good purpose of course. Should one person have for another some quite unreasonable aversion or antagonism, the illogical reaction can be removed by hypnotic suggestion and replaced by toleration of, or actual attraction to, the object of former dislike.

(h) Catalepsy. Catalepsy may be defined as a condition of suspended voluntary sensation. In the terminology of hypnotism it is used to define the state in which, for example, the arm or leg of the hypnotized person is by suggestion and/or passes made absolutely rigid. The rigidity is such that the limb cannot be moved or bent by either the subject or the hypnotist himself, without risk of breakage until the subject is returned to normal by means of a suggestion and/or reverse passes contrary to those which originally induced the catalepsy. It is in a condition of complete catalepsy that a frail woman, whose head and feet only rest on chairs, is so rigid and strong that her body will support the full weight of her hypnotist.

(i) Manifestation of Stigmata and Other Physical Marks. The extent to which mind can influence matter is very dramatically demonstrated by the production of stigmata or other wounds, swellings, abnormal markings, etc., upon the flesh. The symptoms may materialize as a result of suggestion from a hypnotic or other practitioner to his subject. Alternatively, the causative factor may be that of self-hypnosis or auto-suggestion, either conscious or in-

voluntary, There are numerous examples of cases in each category.

Dr. Kraft-Ebbing related how, in conjunction with Dr. Jendrassek of Budapest, he produced blisters and marks resembling burns upon the skin by means of suggestion.

Focachin is recorded as having hypnotized a female patient, strapped a piece of gummed paper upon the back of her left shoulder and told her that this would raise a blister. On the following day not one blister but several appeared and suppurated freely.

One of Florel's nurses was the subject of similar experiments. Florel implanted the appropriate suggestion, a blister duly appeared, remained for eight days and left the affected skin discoloured for seven weeks.

A notable case of stigmata having been brought about by auto-suggestion is that of Elionore Zügen, a Rumanian peasant girl who was born at Talpa in 1914. The case was reported by the National Laboratory of Psychical Science in its *Proceedings*, Vol. I, 1911-1912. Close observation made it quite evident that stigmata borne by Elionore Zügen were not brought about by trickery and it is highly improbable that this unsophisticated peasant girl could have been the conscious originator of the stigmata even had she, for some extraordinary reason, wished to cause their appearance.

Supposed witches, in the days of witch-baiting, were subjected to the trial of prickings by sharp instruments in a search for secret marks or "nipples" at which their "familiar" were supposed to suck. It is quite probable that where such marks were found to exist these were the results of auto-suggestion.

In passing, it should be mentioned that cases such as these serve to illustrate two important points (1) that a hyper-sensitive individual can become physically affected or diseased merely by contemplation or indulgence in a dread

of some ailment or abnormality and (2) that disease or other physical symptoms can be occasioned as well as eliminated by auto-suggestion.

It cannot be stressed too strongly that the production of physical marks by hypnotic suggestion should *not* be attempted except in very rare cases and then for experimental purposes only and with the full knowledge and co-operation of the subject.

(j) Eradication of Inherited Memories. Questions put by the hypnotist to his subject will, as a rule, be answered correctly. This helps to pave the way for cures of a certain type of malady and the very admission itself, the recollection from the subconscious of some unfortunate incident or occurrence, may alone give rise to relief. It has been found that in cases of psycho-neurosis, the trouble is almost invariably due to a fear, deeply-impressed upon the subconscious at an early age and probably linked up with some race memory. A person may, for example, suffer from constant and violent fits of breathlessness or choking. It is discovered under hypnosis that the afflicted person was in childhood subjected to the violent experience of being pursued by a ferocious bull and that one of his ancestors had died violently by hanging or suffocation. The patient's subconscious mind, which forgets nothing, recalls both these agonizing experiences with the result that he suffers repeated attacks of the breathlessness and choking associated with the two incidents. In such a case, the hypnotist points out to his subject that the experiences are no more than a recollection of the past, that they no longer "exist" and can therefore do no harm, as a result of which the memory is eradicated and the physical manifestations soon cease to bother the subject.

In a similar manner, by post-hypnotic suggestion a subject can be made to remember upon waking an unpleasant incident of years gone by, with the result that a psycho-

neurosis developed because of that incident is entirely dissolved.

(k) *Personality Emergence.* Mysterious differences are in some cases revealed in the character of an individual under hypnosis. It may happen that two or more "personalities" emerge and, once having made their appearance, may persist into the waking state. In actual fact they may be no more than different aspects of the normal personality, one aspect coming into prominence for a time whilst the other, or others retire into the background. This is undoubtedly what occurs in many instances when a medium is in a trance. The supposedly discarnate entity or disembodied spirit which the medium allegedly interprets, is really a secondary personality—though perhaps no medium would be willing to admit this to be the case.

That such personality-emergence is largely beyond the control of the hypnotist is a very good reason for reiterating again that great care must be taken in the application of hypnosis in its strongest form.

(l) *Recollection of Incidents, Dreams, etc. and Exhibition of Psychic Phenomena.*

Hypnotism has been used in many instances as a means of finding lost property which has been mislaid by the subject. The loser's memory is recalled when he is caused to live again in every particular the period when the article was lost.

Many hypnotized subjects, when in a condition of light sleep or coma, are also enabled to recall dreams, both those which they could and could not recollect in an ordinary waking state. It has been observed that there is virtually no limit to the number and variety of hallucinations which may be undergone by certain subjects whilst in a state of hypnosis. Certain of these hallucinations, experienced under deep hypnosis, bear a close resemblance to those which occur in dreams. The nature of the hallucination, like the nature

of a dream during ordinary sleep, depends to a large extent upon the personality and the psychic condition of the subject. One of the most extraordinary categories of hypnotic hallucination or phenomena is that of psychic sensitivity and power which certain subjects exhibit and of which there is no evidence in the waking state. Yet another remarkable class of hallucination, of a not dissimilar nature is that involving transposition of the senses.

Psychic phenomena can be defined as those manifestations which pertain to the spirit or mind, are spiritualistic or appear to be beyond the domain of physical laws and explanations. Certain people, so-called mediums, are claimed to be particularly sensitive or receptive to, or conductive of, psychic phenomena which are usually experienced or received and transmitted in a state of trance. This is a state in which the soul appears to be in a higher stage of existence or being, undergoing spiritual or psychic experiences, whilst the subject, physically, is in a condition of insensibility to external surroundings and some of his or her vital functions are suspended. It is not generally realized that the psychic trance state, although self-induced, is to all intents and purposes identical with a certain condition of hypnosis. During the deep hypnotic sleep, as also during the so-called psychic trance, certain sensitive subjects as well as self-styled mediums have apparently been in touch with discarnate spirits. It is, of course, uncertain if such is indeed the case. Evidence and proof beyond all reasonable doubt are extremely difficult, perhaps impossible, to obtain concerning phenomena beyond physical laws and it is a well-known fact that even in a state between ordinary sleeping and waking, which is equivalent to the trance state, all sorts of strange delusions may team into the brain. Nevertheless, even if the evidence may be subject to doubt, this fact does not detract from the unusual interest of the many cases of phenomena and hallucination, alleged of the

psychic, which have occurred in certain subjects of hypnotism or mesmerism. From the recorded cases, I have selected what seem to me to be the most interesting and phenomenal. The first is concerned with spontaneous states of extasis, or spiritual trance, and a condition of mesmerism (which may be considered as being synonymous with hypnotism) brought about by a practitioner.

Dr. Joseph Haddock related in *Psychology* (Fowler and Wells, New York, 1849) how Emma, a young woman, while in a state of trance gave descriptions of the scenery and nature of the spirit-world in such a way as to impress with a conviction that the accounts she gave of them could not be the result of previously acquired knowledge or of a fertile imagination, but might be accepted as a genuine clairvoyant vision. The girl occasionally spoke of things which had actually occurred, though of which it was impossible for her to have had any knowledge or for her to have acquired it by ordinary means.

The first of Emma's spiritual trances occurred without any expectation or forewarning on her part and lasted not more than a quarter of an hour. Later, she experienced several more states of spontaneous extasis some of which lasted for about half an hour whereas others extended from as long as four to ten hours. The girl whilst in a condition of mesmerism brought about by a practitioner, had on some occasions a presentiment that the spontaneous states would occur and at one time she foretold the occurrence nearly two months before it took place. However, when in an ordinary wakeful state she knew nothing of what was forthcoming. For the sake of experiment, and by way of testing the accuracy of her predictions, she was never in a conscious state given the information as to when she, in a mesmeric state, had predicted that these trances were likely to occur. Yet she was found to be absolutely correct, even as to the exact time. As a rule, the spontaneous states were

preceded by a feeling of quietness, also a somewhat confused sensation in the head, but no pain.

Dr. Haddock reported that Emma, whilst in a state of hypnosis, remembered at times the place she was actually in and was aware of the persons by whom she was surrounded, yet, at the same time, she had a distinct perception of a higher and spiritual existence and of a class of beings living in it. She spoke of these things and on her return to her normal state recollected, and would again describe, what she had seen and heard. Dr. Haddock recorded that Emma, during her first trance, "was so far elevated in her perceptions that she spoke of *this* world, as the *other* world, just as if she had passed from this life to death. She said, also, that the persons in the room with her appeared only like shadows, and a long way from her. Upon examination she was found, in this and other trances, insensible to pain, and her eyes were upturned, as in the ordinary mesmeric state, and her limbs continued flexible. At times she would seem wholly withdrawn, and then she would, as it were, return and speak of what was passing before her mental vision. But in the next trance, of six hours' duration, and subsequently, she became for a part of it quite insensible to all outward things, and perfectly cataleptic from head to foot. A gentleman from Manchester, who was present with me on this occasion, assisted me to raise her body, and we found it was stiff and inflexible as a log of wood."

Dr. Haddock took the opportunity, whilst Emma was in one of these trances, to ascertain whether she could see concealed natural substances, as in the ordinary mesmeric state. "I put my hand in my pocket," he related, "and withdrew from it a shilling concealed in the closed fist. I inquired: 'What have I in my hand?' 'Only a shilling,' was the immediate reply. It must be remembered that the eyelids were upturned, so as totally to prevent ordinary vision. I then put my hand into my pocket again, and withdrew from

it a half-crown and a shilling enclosed, and asked her, 'Can you see what is *now* in my hand?' She replied, 'Stop a little, till I've seen these,' alluding to the spiritual objects then engrossing her attention; but when I again asked her, 'she was about coming out of her trance, and could not then see.'"

One other instance of Emma's sight was related by Dr. Haddock because it was a proof that there was a *reality* in her extatic perceptions and that she then eminently possessed a super-sensitive gift. Dr. Haddock related: "... she told me, when in a mesmeric state, that an individual whom I well knew, but who had been dead for some years, had told her that on the following night they would come to her, and show her a book with some writing in, which she was to take and show to me. From some of her remarks, I concluded that one of three books was intended: a small bible, *not then in the house*. Former experience having convinced me of the reality of her observations, and the certainty of her predictions, I got the little bible, and put it with the other books among many more. In the night she awoke in a state of trance, similar to somnambulism, and descending two flights of stairs, selected this book from the others, and then brought it open to me. Owing to the darkness, I immediately knocked the book out of her hand, while seeking a light. She speedily found the page again, by turning over the pages right and left, over her head, in her usual mesmeric manner. The passage selected was Joshua, chap. 1st, verses 8, 9. Frequently afterwards, by way of test, this bible was given to her to point out the text; and this she invariably did before many persons, without attempting to look at it, but by feeling the pages and turning them over while the book was over her head. She also told me circumstances connected with the history of that book, which I am positive she could not know by any of the usual means; for some were known only to myself. She was asked to tell by what means she found the

passage, as she could not read, and was also in the dark. She replied, that the individuals alluded to, whom she saw in their spiritual body, had a similar book, but a larger one, open upon the left arm, and that they pointed with the right hand to the pages, and the same text; that her hands seemed guided in their movements, and when she had got the right place, she could no longer turn the pages, either to the right or to the left. Another instance of a similar kind occurred a few weeks later. After the lapse of some months, she was again tried with the small bible; but having then lost the connecting influence, she could no longer find the passage as she had previously done."

Emma, on being asked whilst in one of her mesmeric trances if she could explain how she saw distant individuals, answered: "Yes, I can see how it is now, but I could not before." She then stated that spirits are not subject to the laws of space and time; and that man, *as to his spirit*, is a subject of the laws of the spirit-world, even while united to the natural body. The opening of her spiritual consciousness gave her a perception of all to whom her attention was directed; thus, however distant the individual, he was mentally present with her. This she represented as being accomplished by the aid of intermediate "associate spirits" by whom the connection was completed; and she further maintained that everyone had a connection with the spirit-world *generally*; and a more *particular one*, by means of the associate factor. Whenever she referred to going into a trance, she always represented it as "*going away*" and "going a very long way." Of any dead person she would never admit that they were really dead; she stated that they had "left their shell and gone away."

Transposition of the senses of a subject under hypnosis is no less amazing a phenomenon than the revelation of psychic perception. One of the most outstanding instances was reported by a Professor Fontan of Toulon in a paper

entitled *Hystero-epilepsie Masculine* which appeared in the *Revue Philosophique* of August, 1887. The subject was a sailor, aged twenty-two, who was a victim to hysteria, along with attacks of catalepsy. At the time he came under Dr. Fontan's care he was quite devoid of feeling all down his left side; his sight and hearing were feeble, although his taste was normal. By hypnotic suggestion the anaesthesia was suspended for a few hours at a time and was finally eliminated by the use of a magnet. Transpositions of taste, smell and hearing followed.

Dr. Fontan recorded that he would not have thought of attempting visual experiments had it not been for the fumbling of the patient's fingers over some printed letters. He suggested to the subject that he could see with his fingers and by no other means (the suggestion of physical blindness being reinforced by the placing of a screen close to the subjects eyes so that he could not see his own hands, nor the objects offered for inspection, nor the faces or movements of the bystanders). The subject who was hardly able to read when in his normal, waking state, was first tested with printed letters, a few of which he made out after some slight effort. Then a number of skeins of coloured wool were placed before him and he was told to pick out certain red skeins. He felt the wools, selected those which were red and arranged these in a series. He then did the same with green and blue wools.

Whilst the subject was in a darkened room, his hand was placed in a box in which were various sorts of wool. "He seized them" reported Dr. Fontan, "with such rapidity, such force, tossing aside all those which he did not want, that we supposed that the experiments had failed. Shut up in a dark room where we could not see each other, we did not know what was going on, and fearing some sort of frenzy, I precipitated myself on the subject and hypnotized him strongly, by pressing the globes of his eyes. He had had

time enough during this scene, which did not last five seconds, to choose the wools, and to hide them in his bosom. At no other time did he show such eagerness for the suggested colour." It turned out that the subject had made a selection of four skeins which he gripped so tightly that he had to be altogether inhibited before they could be taken out of his hands.

The most convincing test was one in which various wools were spread on a table and covered by a sheet of glass. Physically blinded and with the screen still interposed, he laid his hand upon the glass and was ordered to indicate which wool was the red. For a short while he resisted but "ended by consenting to search for the red wools, whose position he indicated by a tap on the glass, which left no room for doubt." This accomplished, the subject also proceeded to indicate green, blue and yellow skeins.

Such psychic manifestations and examples of sense transference are by no means unusual, although they are, of course, opposed to the laws of physiology.

CHAPTER III

THE THERAPEUTIC BENEFITS OF HYPNOTISM

A HYPNOTIC condition is, on the mental side, a state of receptivity and on the physical side, one of more or less profound anaesthesia. Hypnosis may therefore be used therapeutically for two main purposes. By hypnotic means certain patients may be "anaesthetized" or rendered insensible to the pain of dental extractions, surgical operations, etc. On the other hand, hypnotism can be employed to produce in the patient a psychological condition in which certain types of affliction may be eliminated by suggestion.

Hypnotism will thus serve to bring about insensibility to pain, or will serve to alleviate or eradicate it. It should also be mentioned, of course, that hypnotism can be combined with other, more conventional techniques. If a patient has an almost pathological fear of injections or the mask by which an anaesthetic is administered, this unreasoning fear can first be eradicated by hypnosis, after which the anaesthetic can be used in the ordinary way. The number of hypnotic sessions required to bring about the desired result varies, of course, according to the patient, the severity of the condition under treatment, etc.

The medical side of the history of hypnotism began, long before the development of conventional methods of anaesthesia. Hypnotism, in some form or another, has been used for the relief of human suffering since the beginnings of recorded time. It has embraced personalities, lay people as well as doctors, famous the world over.

Rasputin, "the devil monk of Russia" as he was called, and who was by no means a doctor in the ordinary sense of

this word, nevertheless did much towards curing the Czarevitch of haemophilia (a constitutional exaggerated tendency towards haemorrhage), by fixing his gaze steadily upon the boy and dangling a gold watch in front of his eyes. In other directions, the control Rasputin exerted by his strong will was such that for a time he became virtually the ruler of Russia.

Onwards from the introduction of inhalation anaesthesia, there has been competition between this and hypnotism as a means of inducing temporary insensibility to the pain of capital and other operations. Hypnotism is nevertheless an accredited technique employed by some of the most reputable physicians, surgeons and psychologists to relieve and aid humans of all ages and conditions.

To begin at the beginning, hypnotism can be of immense value in childbirth. It assures a painless labour without interfering in the least with the natural course of this and has no harmful effect upon either the mother or the infant. Pregnant women are usually good subjects and—a point of some importance—have been found to be particularly responsive to hypnotic suggestion during actual labour. Instead of suffering an agony which in other circumstances might be well-nigh unbearable, the mother is enabled by hypnotism to co-operate with those attending her, to relax and to experience to the full during painless labour the rapture and ecstasy of bringing a new life, body of her own body, into the world. The hypnotist needs, of course, to be someone who is present at the birth in the ordinary course of events and has to spend some time with the patient—points which give rise to difficulty at present. As a result there will come a time, I think, when most midwives and obstetricians are trained in hypnotic methods.

A young child accepts more or less indiscriminately all those varied suggestions which it receives from external sources. It is impressionable and easily influenced for good

or evil and undesirable communications may readily corrupt its manners. All this goes to show why great care is necessary in the upbringing of a child. Fortunately, a young person can easily be influenced in the right direction. The very mildest form of hypnosis may be sufficient to eradicate undesirable traits. In many cases, all the parent need do is to repeat any necessary suggestion firmly to the child whilst it is fast asleep in bed in the ordinary way. For example, the adult should reiterate: "You will give up this habit" (here naming whatever it may be) "and behave in a proper manner." The child will not consciously know that it has been thus admonished but its subconscious will receive the suggestion and translate it into the action of eliminating the undesirable habit. More pronounced forms of hypnosis may be necessary in some cases, of course.

Many children bite their nails and in some cases this habit may be little *more* than a habit. Nail-biting is in some instances, however, a malady symptomatic of degeneracy. It may be associated with other nervous symptoms such as enuresis (bed-wetting), nocturnal terrors, sleep-walking, nervous irritability, etc., and with masturbation. Nail-biting is highly undesirable, not only because of these associations but because it may be the means by which disease germs are introduced into the system via the mouth—quite apart from the fact that nails nibbled down to the quick are always unsightly. Similarly, bed-wetting, quite involuntary evacuation of the bladder during sleep, is in the morning intensely embarrassing to the child (or to the adult affected), and a serious nuisance to those who have to deal with its consequences. To deprive a child of liquids during the hour or two before it goes to bed may reduce the tendency to enuresis but hypnotism has been effective in eliminating it entirely. Under hypnosis, it is suggested that the patient regains full control of the bladder. He or she is imbued with hope of being free from this distressing habit and is freed

of worry about it—after which improvement results. The compulsion of nail-biting is eliminated in a similar manner.

Most children are asleep almost as soon as their heads touch the pillow but perhaps one adult in five suffers from insomnia, regularly or “just now and again”. In this connection it may not be inappropriate to mention that a Moscow factory some time ago produced an electric sleep-inducing machine which, it was claimed, is capable of replacing both ordinary sleeping-draughts and anaesthetics for operations. “Elecktrosan”, as this machine is called, is said to induce sleep through the application of high-frequency currents to the patient’s system-centre. It is difficult to see why it is necessary to go to the expense of having such a machine when hypnosis will bring about the same result for less cost and probably as a permanency.

Many insomnia-sufferers anticipate their trouble and lie awake at night worrying about and aggravating their condition of inability to sleep. It is unfortunate that those who cannot sleep usually exert their will-power in order to bring about the desired state of unconsciousness. The imagination builds up a barrier of restrictions and repetition of the thought-suggestion that sleeplessness is inevitable merely drives sleep farther and farther away. The counting of imaginary sheep in order to dull the mind is rarely effective for not the will but the imagination must be exercised to induce sleep.

Insomnia yields after a little time to a mild form of self-hypnosis or auto-suggestion practised nightly immediately on retiring to bed. The recumbent lets his mind rest passively upon some previously agreeable incident which, thus lived through again, brings mental and physical peace and, as a result of this, sleep. An alternative but somewhat more difficult technique is that of making the brain a complete blank, eliminating any and every thought. One of the most successful methods of inducing sleep is gradually

to relax each part of the body, beginning with the toes and ending with the head, meanwhile repeating the thought-suggestion that each limb is heavy and immovable. Quick relief of insomnia in many cases has been the result of definite hypnotic suggestion from practitioners to subjects in short sessions of just a few minutes.

Self-suggestion can also be used to remove a tendency to oversleep. A person who wishes to rise at a fixed time should, upon retiring to rest, repeat to himself, preferably aloud, again and again, that he will wake up at a particular hour. With practice he will be able to do so, at the precise time fixed. This ability again serves to illustrate the fact that hypnotism is a manipulation of the imagination.

Alcoholism will yield to hypnosis even in chronic cases where other treatment has been ineffective. The desire for liquor is so sudden and insistent to the alcoholic that it is next to impossible for him to combat it by any conscious effort of will. Every time the habit is given way to it becomes more and more irresistible. It is useless though well-meaning to impress upon the addict the need to avoid entering a public house for that merely encourages the wish to do the reverse. It is futile to try to persuade the drunkard to exert a will which has been undermined by continual indulgence. In any case, not all people are born with an equally strong will—a point which is often overlooked. To confer any benefit at all in many cases it is necessary to instil in the alcoholic a positive loathing of liquor and this can only be done by hypnosis. The desire for drink itself must be eradicated.

Women who “take to drink” are notoriously more difficult than are most men to break of the craving by any ordinary methods. Again, hypnotism has proved invaluable in many such cases, typical of which is that of Mrs. A., a widow. Mrs. A.’s husband, who had been both good-looking and passionately devoted to her, died after only a few years of

intensely happy married life. After his death, Mrs. A. tried to drown her great sorrow by indulgence in strong drink. In due course, when time began to heal the wound of her loss, she tried every means of combating what now amounted to addiction, but without success. As her purse became lighter so her temper grew worse. People avoided her because she quarrelled with everyone with whom she came into contact. In sheer desperation, Mrs. A. at last consulted a hypnotist. She was put under control and given the post-hypnotic suggestion that, after waking, she would in future have no liking for alcohol, that it would be repugnant to her. The treatment proved entirely effective. Mrs. A. was enabled to face the world again without the "Dutch courage" of liquor; to enjoy life even without her beloved late husband and to reacquire her former position of respect amongst friends and neighbours.

The habit of smoking to excess, like that of drinking immoderately is enslavement to many people. They remain addicted to tobacco even after trying many of the remedies advertised as infallible and after acting, or trying to act, on well-meaning but often ineffectual advice as to other means of eradicating the craving. Where will-power has failed, hypnotism will invariably succeed, as in the case of Mr. B.

Mr. B. had his first smoke when he was aged ten, in the company of other sensation-seeking school-fellows and in the secrecy of a copse bordering a school playing field. From this "acorn" a great "oak" grew. Mr. B., by the time he had reached the age of nineteen, was smoking twenty cigarettes a day, and forty a day at the age of twenty-four. It was at this point that he developed an interest in physical culture and joined a local weight-lifting club. The athletes with whom he trained were all non-smokers and tried to impress upon him the evil effects of smoking. Despite their good advice and the fact that the price of his addiction was con-

stant financial crisis, Mr. B. was unable by the exertion of will-power to reduce his consumption of tobacco by any appreciable amount. He realized the need for more drastic treatment only when he became fully aware of the fact that without it he could never equal his fellows in any trials of strength, that he was breathless compared to them, that he could not develop his potentialities as he ardently wished to do and that he was, in fact, actively harming his constitution. Fortunately he resolved to be treated by a hypnotist of repute.

A distaste for tobacco and smoking was implanted in Mr. B. under hypnosis; he was given confidence and the unpleasant possible consequences of excessive smoking, such as cancer of the lung, etc., were contrasted with a future in which Mr. B. would have good health and freedom from worry, financial or otherwise. He gave up smoking after only one session of hypnotic treatment. Months afterwards he had not smoked another cigarette. On one occasion he did accept a cigarette from a friend, not because he felt a craving for or need of it but, as he expressed it, in order to test himself. With considerable relief Mr. B. threw the cigarette away after one or two puffs, which occasioned him nothing but a feeling of great distaste.

Obesity, like addiction, is a condition and not strictly a disease, although it is often considered to be so by those unfortunates who are overburdened with fat. For those who strive in vain to cut down their diet, hypnotism by a qualified practitioner can be of value in bringing about either a distaste for food for a short period or of inculcating the habit of doing without those articles of diet, such as bread and potatoes, which cause the consumer to put on flesh.

Just as it is now common knowledge that a craving for tobacco or alcohol can be eliminated by suggestion, so also is it well known that painless dental extraction "under

hypnosis" is possible and practicable. A good deal of publicity has of recent years been given to cases in which dentists have been enabled, by light forms of hypnosis, to deal at one appointment with a number of extractions or fillings which might otherwise have involved a particular patient in many separate and lengthy visits. Of these cases, perhaps the most impressive are those in which individual patients have been initially apprehensive or fearful not only "of the dentist" but also of injections or anaesthesia.

Typical of these is the case history of a small girl, a sensitive and artistic child, whose first experience of dentistry was such that, thereafter, whenever a visit to the dentist was envisaged, she was tense and unhappy for days and "worked herself up" into attacks of biliousness. In the opinion of the child's mother at the time the lesser of two evils was that of not taking the child to the dentist at all. As a result, the girl's teeth which were left untreated for some years became carous and very discoloured. It was not until the developing self-consciousness of puberty revealed to the girl that her otherwise attractive appearance was being ruined by her unsightly teeth that she herself gradually expressed the wish to have treatment. Even so, after an appointment had been made with a reputable dentist, the girl again experienced extreme nervousness and ultimately nausea.

Fortunately, the girl's courage and determination at this stage overcame her fear and sensitivity and she kept the appointment, accompanied by her mother. The dentist, a practising hypnotist, was made aware of the child's attitude and suggested treatment under hypnosis. This was ultimately agreed to after some discussion. The girl proved to be an excellent subject. In the presence of her mother she was first lightly hypnotized in order to relieve her of some of her fear then put into a deeper hypnotic sleep. The dentist then performed one extraction, filled five teeth and cleaned

the remainder of tartar and discoloration. The girl re-awakened, at first exhibited some slight signs of nervousness but quickly calmed down. She was at first incredulous then enjoyed that it was "all over". No signs of nervousness preceded her next visit and she subsequently attended regularly for dental treatment.

The therapeutic efficacy of hypnotism is revealed in perhaps even more dramatic form as an analgesic or an anaesthetic agent in surgery. Mention has already been made in a previous chapter of the amputation of limbs and removal of tumours whilst patients were anaesthetized by hypnotic suggestion.

It is a notable fact that operations under hypnosis cause less pain during their performance and afterwards and wounds heal more quickly than when anaesthetics are employed. Of course, not all patients immediately respond deeply enough to hypnotic suggestion for purposes of anaesthesia during surgical operations. Preliminary instruction or several sessions may be necessary in certain cases. On the other hand, many persons, especially the young and healthy, are excellent, responsive subjects. That a light state of hypnosis is an ideal condition for the patient to be in when receiving a conventional anaesthetic is often especially helpful in the case of old people, many of whom exhibit strong signs of nervousness at the prospect of "having gas" or injections.

Although many hypnotists report quick results in the treatment of asthma, especially asthma in children, several sessions of hypnotic treatment may be necessary in certain stubborn cases. Asthma is an extremely debilitating disease of respiration, characterized by shortness of breath, wheezing, coughing, constriction of the chest, etc. It may be present from earliest childhood or appear as an after-effect of some disease such as pneumonia or be aggravated by nervous shock or tension—as in the case of Miss C.

Miss C., aged 33 at the commencement of hypnotic treatment, had been subject to chronic asthma since babyhood, with the exception of short periods during adolescence when the affliction was less pronounced and even absent for a few days at a time under certain conditions. Because any violent exertion resulted in near-asphyxiation, Miss C. received no physical training at school, was excused "games" and consequently developed a frail physique. Fortunately, she was of a studious turn of mind and acquired a compensating interest in and considerable aptitude for journalistic work.

Miss C. sought out and tried various types of treatment and relief, including nature cure and inhalation equipment, with so little result that she came to believe there was practically no hope for her. She gave up all idea of leading a normal life and of marrying, and was further set back by the shock of the untimely death of her young and only brother on active service during the war. Miss C.'s life was regulated by the need to avoid all forms of exertion and anything which aggravated her condition. She rented a ground-floor flat so that she would have to climb the minimum possible number of stairs. When on rare visits to relatives and friends she could not sleep on a feather mattress. She had to avoid crowds in which she felt overpowered and suffocated, could not go near a cat without being affected adversely, and was subject to extreme shortness of breath during humid weather. Miss C. finally became extremely emotional and highly-strung, suffered frequent bouts of depression and in conversation tended to dwell excessively on the state of her health, despite the fact that talking was almost always a considerable effort for her.

It was in the course of her journalistic work that Miss C. read, on one occasion, of the benefits of hypnosis in cases similar to hers. In due course she consulted a doctor who was a practising hypnotist and a course of hypnotic treatment was started. The hypnotist, during several sessions,

gradually reduced Miss C.'s nervous tension, brought about a definite degree of relaxation and instilled in her the hope of gradual, full recovery. Miss C. was also instructed in the technique of auto-hypnosis and auto-relaxation, to enable her to control an attack of asthma or, if possible, to avoid it altogether.

Miss C. was well on the road to recovery after only five sessions of hypnotic treatment, but several more sessions were necessary before the symptoms were entirely eradicated. Miss C.'s state of mind at this time can be imagined. As a result of the absence of nervous tension, she talked less and ate more so that she put on weight and became more robust in appearance. She continued to avoid crowds and confined spaces whenever possible and still took great care when the weather was of the type that had previously affected her, but in practically every respect she was enabled to lead a perfectly normal life. Asthma recurred after a period of six months immediately following an emotional shock but was overcome during one session of hypnotic treatment and did not recur thereafter. Miss C. later became engaged and married happily.

Reducing anxiety, promoting relaxation and removing symptoms such as difficulty in breathing, depression and insomnia, are also important aspects of the hypnotic treatment of certain cardiac diseases. The notion sometimes expressed that hypnotism may weaken the heart is, of course, erroneous, just the reverse in fact being the case. Affections of the heart, even those of a most serious nature, have been cured by hypnotic treatment.

Mr. D., at the age of eighteen, was classified by an army medical board as A1, physically fit in all respects. He served in the forces in Europe and the Middle East and took a not inconsiderable part in unit activities concerned with physical recreation. During his four years of service, Mr. D. developed palpitations of the heart. The affectionation was at first

quite mild but later more pronounced. Mr. D. did not worry unduly as the attacks were never disabling in any way and caused practically no discomfort; they merely gave rise to mild anxiety. The palpitations would persist for periods of days or weeks, then Mr. D. would be unaffected for some time, after which the attacks would recur. The demobilization board re-classified him as grade B2 on his discharge from the army after which, for some time, he went from one job to another, finding it extremely difficult to settle down to civilian life. During one period he was out of work and worried a great deal but subsequently managed to find a job which was congenial to him though his salary was not good.

Mr. D. held this job for some years, during which time his palpitations gradually became more pronounced, with fewer free periods between attacks, until a condition of physical weakness was general. At times he suffered from extreme lassitude and had periods of insomnia alternating with periods of not completely restful sleep. Mr. D. became wary of exerting himself unduly in any way. Ultimately, the palpitations became so bad that, at times, the bed on which he lay would vibrate. He sought help from orthodox sources but his condition was not improved by the treatments recommended. Eventually he was told quite frankly that little or nothing could be done for him, that he would have to "grin and bear it." Fortunately, he did not do this but submitted himself to a hypnotic practitioner.

Mr. D.'s recovery was gradual but complete under hypnotic treatment. During several sessions, passes were made over the region of his heart, he was made to relax (as he had not been able to do for some years), anxiety for various reasons was dispelled and he was induced to sleep well and restfully. He was also imbued with the hope of full recovery and, in due course, "took on a new lease of life". He returned to the more energetic pursuits which he had abandoned

when the palpitations first intensified and in every respect was enabled to lead a normal life.

As has already been mentioned, unconscious self-hypnosis can give rise to obsessions or compulsions which take hold of the mind to an extraordinary degree. There are those who imagine they actually *see* what in reality they only *want* to see or are afraid they *will* see. The mirage of a well, lake, stream or oasis is very real to the thirsty traveller in the desert. The symptoms of any and every disease may be imagined by those who delve into medical textbooks and the hyper-sensitive individual can become diseased merely by indulging in a dread of some ailment, when an imagined trouble becomes a very real one. Cases are common of those unfortunates who, for some underlying reason, are obsessed by the idea, for example, that they are unclean and must therefore continually wash themselves.

The medical profession is well aware of the danger of permitting the mind to dwell upon disease—which is one of the surest ways of contracting it. Fortunately, illness can be prevented or got rid of, just as it can be occasioned, by suggestion of one type or another; pain can be annulled as well as induced. Doctors and nurses working for long amongst patients suffering from various diseases, infectious and otherwise, rarely catch these simply because they have mentally inoculated themselves against doing so.

Dermatitis and similar diseases may be of nervous origin and are in most cases highly infectious. Dermatology, the science of the skin and its diseases, is a department of medicine in which hypnotism has proved to be of particular benefit.

Suggestion in its simplest form has often been employed to “charm away” warts, those unsightly, hard excrescences produced on the skin by irregular growth of papillae. Even doctors who have little belief or faith in hypnotism as such have been known to bring about a “cure” by telling a

patient, usually a youngster, that his or her warts would definitely disappear from, say, a hand by a certain date. Others have employed suggestion of an even more direct sort by offering to pay a juvenile patient a small sum of money, a few coppers, provided that his or her warts were given up, handed over as it were, by a certain fixed time. Disappearance of the warts in innumerable cases of this type testifies to the efficacy of even mild suggestion on the part of someone in whom the patient has confidence and trust.

Warts may be decidedly embarrassing but rarely do they cause actual discomfort or pain. Eczema, an inflammatory disease of the skin, can be both extremely irritating, uncomfortable and embarrassing to the sufferer. It is sometimes very difficult to eradicate by ordinary methods. Nevertheless, it has in many cases been entirely cleared up without difficulty by means of hypnotic suggestion. Such treatment usually consists of relieving the patient's anxiety, of discovering the underlying factors which give rise to the trouble and, as always, of implanting the hope and anticipation of complete recovery.

Mr. E., a married man, submitted himself for hypnotic treatment when he had just turned the age of thirty-five but looked nearer fifty. He was somewhat hesitant in speech, had a slight nervous tic which affected his right eyelid, was not very tidy in appearance and decidedly embarrassed at having to consult anyone about his trouble. This patient explained, during consultation, that he was an assistant in a photographic laboratory and had seen extensive service in the army during the last war. He was, or at least had been, happily married and wished to have children but had abstained from physical relations with his wife for over a year because of eczema which was present on and around his sexual organs and inflamed to a less extent his hands and also the lower part of his face. As a result he was frustrated and

his marital relations were not good. He masturbated to obtain some measure of relief but, as a result, felt "unclean" and inferior and his outlook and personality suffered accordingly. He had first of all suspected that he had contracted venereal disease but examination confirmed that he was not infected. His eczema had subsequently been treated in various ways with but temporary and at best partial relief.

Mr. E. was at first apprehensive but gradually gained confidence during consultation with the hypnotist to the point at which no fear remained to form a barrier against hypnotic treatment. He was, as a result, hypnotized on six separate occasions. Suggestion was employed to give him confidence, to dispel his feeling of guilt at resorting to self-relief and a picture of future freedom from mental worry and physical uncleanness was kept before him. He ceased to exhibit his nervous tic after the first treatment. During the second session he confirmed what the hypnotist already suspected to be the root cause of the eczema.

Some weeks prior to the appearance of the eczema, at a time when his wife was absent from home on a visit to her parents, Mr. E. had extra-marital intercourse on one occasion only. The woman concerned had afterwards demanded a sum of money under the threat of calling her husband. That, as he discovered, she was in fact unmarried, increased Mr. E.'s sense of guilt, added to which was his fear of further trouble and the possibility that his wife might somehow get to know of the unfortunate incident.

A sense of relief was evident immediately after the session during which the admission of his guilt was made by the patient. Just as the eczema had appeared a few weeks after the guilty episode, so it disappeared during hypnotic treatment over a similar period. The patient emerged after the final treatment not only with a clean skin and a relaxed appearance but also with a strengthened personality and the will and determination to recover the ground he had lost

in his home and his work during his period of affliction. He improved markedly in his ability to cope with everyday problems, took greater care to present a smart appearance and rapidly regained the confidence of his wife. Marital relations returned to their former healthy state and Mr. E. subsequently became a father. He had had no recurrence of his former trouble when the hypnotist's case history was closed.

Epilepsy is one of the comparatively few afflictions which are somewhat obstinate and difficult to cure by hypnotic as by other methods. Nevertheless, cures under prolonged hypnosis have been recorded of epilepsy in various forms, from that in which there is only a momentary pause or hiatus in the faculties to that characterized by chronic "fits" of convulsion with, sometimes, loss of consciousness. Attacks of the latter type, repeatedly suffered by a patient, Miss F., were eliminated after several months of periodic hypnotic suggestion.

Miss F., aged twenty-five at the beginning of treatment, had been subject to epileptic fits since her fourteenth year. It was later revealed that, about this time, she was maliciously told that her parents had not been married until four or five months before her birth. As a child, she had constantly to be in the presence of an adult for she was subject to fits without warning and at frequent intervals. She suffered never less than one fit a month, and often as many as two a week, some attacks being of longer duration and more serious than others. She was highly sensitive to her affliction and went out and about as little as possible. At times she was intolerant and censorial of her parents, so that her home atmosphere was even less happy and serene than it might otherwise have been despite her affliction. She was thin and excessively sensitive to any criticism, although her quick intelligence was in no way impaired and she was at heart deeply religious.

Under frequent short sessions of hypnotic treatment, Miss F. gradually lost the acute sense of her parents' guilt, gained confidence and, despite certain minor setbacks, perpetually looked forward to a complete cure. Her epileptic attacks gradually became less and less frequent until she was free of them for several months at a time, the only attacks being suffered after some unusual upset or excitement. A period of six months had elapsed since her last attack when she expressed herself as feeling completely free and the hypnotic treatment was discontinued at her own request. For the first time Miss F. was able to go out to work but a further attack occurred some nine months later after a period of unusual excitement. Miss F. was again treated hypnotically. The hypnotist at first experienced some difficulty in gaining control over her but did so eventually. After two more sessions, treatment was discontinued and Miss F. suffered no further attack over a period of a year, after which the case history was closed.

Stammering, like epilepsy, is also rather obstinate and resistant to hypnotic suggestion. Recorded cases are rare of the elimination of a stammer which has developed early on, during childhood. However, hypnosis has been found of benefit in some cases, especially those in which a stammer or impediment has developed late in life, due to some emotional shock.

Hypnosis has, of course, been found particularly helpful in uprooting neuroses of various types. The hypnotist, in dealing with anxiety neuroses, discovers the underlying reason for the mental strife, reduces the patient's nervous tension, reassures him and gradually builds up his confidence in himself. As in other cases, the hypnotist instils the hope and belief in full recovery.

Obsessional neurosis has been found in many cases to respond well to a similar line of suggestion. The cause is brought to light, relaxation is induced, the patient is imbued

with a belief in full recovery and the various obsessions are dealt with. It is noteworthy that many sufferers from obsessional neurosis have passed through an unhappy childhood. This fact should be a warning to all parents to be on their guard to see that young children are kept happy, for otherwise, they will suffer the consequences in their adult years.

Certain neurotic and hysterical people have become so because of sudden shock. Whatever the origin of the neurosis, treatment by hypnosis is by many doctors considered to be at least equal in value to physical methods and those of psycho-analysis.

Many more cases could be quoted in this chapter but sufficient examples have been given to establish as a certainty the therapeutic value of hypnosis. Although these cases illustrate the wide range of ailments, maladies, diseases, etc. which respond to hypnosis, it may not be inappropriate to mention other troubles in which suggestion has been the potent curative factor. Hypnosis has been applied to advantage in cases of extreme susceptibility to the common cold; rheumatism; bronchitis; dysmenorrhoea; diabetes; valvular disease of the heart, etc. It has been instrumental in relieving affections of the eyes, nose and throat; the chest, heart and stomach; ulceration; paralysis; epilepsy; St. Vitus's Dance; debility and emaciation. It has aided the cure of blushing; migraine; colitis; behaviour problems in children; hysteria; claustrophobia; agoraphobia and other phobias of one sort or another. It has been successful in cases which have been pronounced as otherwise hopeless.

Hypnotism would seem to be of particular value when practised by the general practitioner who has a background knowledge of the patient and is respected by him. It will undoubtedly have an ever-increasingly important rôle to play in the drama of medicine in the future.

Any discussion of hypnotism in relation to medicine

would hardly be complete without mention having been made of certain auxiliaries to the art of hypnotic healing. These related points were dealt with very lucidly by the late James Coates in his book on mesmerism, from which quotations have already been made earlier in this work. Coates wrote:

“There are certain conditions favourable to cure as there are certain conditions (almost) provocative of disease; on the latter we need not expressly dwell—dirt and impurity in surroundings and habits—over-eating and drinking—lack of healthy, useful or suitable employment. A reckless or prodigal disposition, unhealthy employments and poverty, certainly engender and disseminate disease. On the other hand, temperance and moderation in the individual, a cheerful, calm and religious frame of mind, personal cleanliness and domestic sanitation and hygiene, healthy surroundings and suitable occupation or employment, promote and sustain health. Suppose a patient is cured of neuralgia or rheumatism, or some pulmonary affection of the lungs, or weakness of the heart, or gout, by the aid of mesmerism (hypnotism)—accompanied by certain health conditions—such as moderation in eating, or drinking, bathing, total abstinence from drugs—although the same were only alcohol and tobacco. The patient gathers strength and vitality and is pronounced cured. If in the course of a few months after cure he were to relapse into old habits again, and his disease were to return, the result would not be surprising. On the contrary, nothing else could be expected, seeing the conditions of cure had been neglected. Mesmerism (hypnotism) would not be to blame.

“The . . . practitioner should endeavour to ascertain the cause of all diseases he is called upon to treat, and as far as lies within his power of direction, or within the ability of his patient, labour to have the cause or causes removed.

“All patients are better to be extremely moderate in diet,

even in eating things which they like, and which will agree with them the best. Fruit in due season, wholemeal bread, milk, butter, eggs, lean beef, mutton, chicken, white fish, etc., in moderation, form excellent articles of diet. 'Pure food makes pure blood'."

CHAPTER IV

HYPNOTISM IN EVERYDAY LIFE

THAT hypnotism is an extremely potent force will be obvious as a result of what has already been said in the earlier chapters of this book. Illustrations of its employment as an agent in the cure of otherwise incurable maladies is alone sufficient and dramatic testimony to its power. Yet it is hoped that as a result of the examples given, the reader is not under the impression that the practice of hypnotism is purely professional, a "closed shop", the prerogative of back-room boys, or high on a pedestal to be approached only by those in the extremity of mental or physical trouble. Hypnotism is, of course, a beneficial force which should be understood by all and which in one form or another, can be used by all in a host of different ways. It is a precious jewel of many facets.

One of the most important aspects of hypnotism is that known as auto-suggestion, or, in other words, self-suggestion or self-hypnosis. This term is used to indicate the implantation of ideas in his own mind by the subject himself, either intentionally or involuntarily. It can be summed up in the apt phrase: "As a man thinks, so he becomes." Self-suggestion can be either a positive, constructive force for good, or alternatively, a negative destructive force bringing about a host of strange fancies and ultimately faults.

Mention has already been made in passing of the havoc which can be caused by absorption and imaginative elaboration of ideas of the wrong kind. It is safe to say that self-suggestion of the wrong type of idea is one of the prime causes of many nervous diseases, such as psycho-neuroses

which constitute the vast proportion of mental diseases. It can give rise to compulsions and obsessions which insidiously invade the mind and crowd out more reasoned thought.

It is very easy for an impressionable person, on looking through a medical textbook, to imagine that he or she has the symptoms of practically every disease described therein in intricate and often unpleasant detail. In most cases, soon after the book is closed and put away, the temporarily overstimulated imagination calms down, reasoned thought returns in place of apprehensive fears and imaginings and, amidst the distractions of everyday life, the "sufferer" reverts to his normal self without harm. Unfortunately, this is not always the case. Impressionable people have at first been fascinated, then repelled but, "unable to stop looking and thinking about such things", have become obsessed by the idea of illness to the point at which an imagined malady has become very real.

Certain films which have dealt very dramatically with stories of horror, bestiality, brutality, insanity, etc. have set in motion trains of events which have carried hitherto normal but very sensitive people to a state of disease and the brink of disaster. It is easy to understand how tragically often self-suggestion of a wrongful kind "makes hay" with an idea which has impinged on a mind rendered sensitive by intense emotion. The conscious mind dwells on some unsavoury idea, the imagination magnifies it out of all real proportion and the seeds of future trouble are planted in the subconscious which receives and translates ideas into conditions or actions.

That is, of course, the depressing, gloomy aspect of a cloud which, like every other, has a silver lining. Self-suggestion of the right kind is equally potent to that of wrong. The subconscious is just as receptive of suggestion which is of a beneficial, positive nature, consciously and

deliberately implanted by the subject himself, as it is receptive to ideas of a negative, prohibitive, destructive kind which usually take hold of the subject somewhat against his will.

Beneficial self-suggestion is a process by means of which the subject, himself both practitioner and patient as it were, keeps right ideas always before him and consciously introduces these to the exclusion of thoughts which are useless or actively harmful. These right thoughts first occupy the conscious mind and then filter into or are absorbed by the subconscious. Here they establish a reserve of raw material which, on a sort of mental conveyor belt, is automatically drawn upon and built up into a structure of positive function and action.

The technique of applying beneficial self-suggestion needs concentration and the ability to shut out from the conscious mind all but the central, positive idea, but it is not complicated and does not involve "going off into a trance" in any respect whatsoever. All that is necessary is to make the mind dwell fixedly and persistently upon positive, constructive ideas after which the subconscious will see to it that these are adopted and put into effect.

— Some examples of self-suggestion have already been given but amplification is here necessary to demonstrate and illustrate fully its potentialities for good—

Some years ago, vast numbers of people in America and elsewhere benefited themselves in a remarkable variety of ways by the employment of a formula and instructions evolved by a Monsieur Emile Coué (1857-1916). They repeated to themselves, several times nightly just before falling asleep, Coué's sentence: "Every day in every way, I am getting better and better" at the same time counting off (as though telling a rosary) the knots in a length of string, one knot for each time the statement was made. In the majority of cases the results were amazing, not because of

any exertion of will but because the subconscious mind saw to it that the self-suggestion was obeyed.

Although Coué gave lectures and treatments, in person, by far the greater number of those who benefited from his simple technique were never even in his presence. Many cures were effected by Coué at a distance. A Paris doctor wrote to him that a patient of his had been cured of dipsomania by Coué's system. The individual in this case, a woman, stated that for years she had not been so long without taking any alcoholic liquor, and, what was most surprising, had no urge to take strong drink and therefore did not have to struggle against temptation. Moreover, having previously lain awake habitually, she now slept soundly every night.

It may not be superfluous to mention another case, also, the subject of which actually attended one of Coué's lectures. Coué's patient wrote to him as follows.

"I cannot leave France without letting you know how grateful I feel for the immense service you have rendered me. I only wish I had met you years ago. Practically throughout my career my curse has been a lack of continuous self-control.

"I have been accused of being almost brilliant at times, only to be followed by periodic lapses into a condition of semi-imbecility and self-indulgence.

"I have done my best to ruin a magnificent constitution, and have wasted the abilities bestowed upon me. In a few short days you have made me—and I feel permanently—master of myself. How can I thank you sufficiently?

"The rapidity of my complete cure may have been due to what at the time I regarded as an unfortunate accident. Slipping on the snow-covered steps of the train when alighting, I sprained my right knee badly. At the breakfast-table, before paying you my first visit, a fellow-guest said to me: 'Tell Monsieur Coué about it. He will put it all right.'

"I laughed and said, 'Umph' to myself, and more for the fun of the thing than anything else did tell you. I remember your remarking 'That's nothing,' and passing on to the more serious part of our conversation, preliminary to commencing your lecture to the assembled patients.

"I became more than interested, and when at the conclusion you suddenly turned round and asked me: 'How's your knee?' (not having alluded to knees in particular) and I discovered there *wasn't* a knee, I laughed again, as did those who saw me hobble into your room; but I laughed this time from a sense of bewildered surprise and dawning belief. This belief you very soon implanted in me."

The repetition of even a single word can have very distinct and beneficial results, in the same way as did Coué's formula. If, for example, a person is distracted in mind, worried, or in a state of confusion, he or she should sit down comfortably for a while and, with eyes closed, repeat slowly and purposefully, again and again, a word such as "calm" or "peace". Constant, regular, unhurried repetition will rapidly have the effect of soothing the ruffled mind, will quieten the nerves and give rise to a sense of inner harmony and well-being. Of course, it may not in every case work so well the first time as could perhaps be wished. The attention may wander or be distracted by some outside factor, the beneficial force of repetition and concentration thereby being dissipated or nullified. It may be that there is, deep down, a perverse unreasoning desire to continue indulgence in the unsavoury emotion—despite more sensible promptings. Until practise makes perfect in this particular type of suggestion, the beginner may find the technique somewhat difficult to manage. The essential thing is to continue with repetitive self-suggestion even though, at first, it appears to be not entirely effective. If this is done, results will soon reveal that persistence is being rewarded and that it will in due course bring complete success.

The same technique is efficacious in innumerable ways. Nervous fears and intense emotions, such as fright and anger, are characterized by physical contortions. A sudden outburst of rage may cause trembling, palpitations, chattering of the teeth and tense clenching of the fists. Persistent rages may, it is thought, even give rise to heart trouble and ulceration. Similarly, uncontrolled anger may raise the blood pressure dangerously high. In place of such unwholesome emotions and feelings should be suggested a quality of patience, tolerance, sympathy, good-humour and the appropriate words be repeated. In due course the turbulent emotion will recede and the mind and bodily state become calm and restrained. Words are actually "things". Those such as purity, love, moderation, godliness, cleanliness, etc., if kept in the mind and imagination to the exclusion of others less desirable, serve to bring these desired qualities to the fore and to elevate the mind out of the depths of temptation and wrong-doing.

Auto-suggestion can be extremely effective in overcoming bad habits which have in other ways been fought against in vain. The perturbing promptings of sexual desires of an immoderate or abnormal kind can largely be quelled by methodical self-suggestion.

The need for sense, education and a proper understanding of the correct attitude toward sex is evident all around us. In far too many cases, sexual expression is a mixture of the ugly and the beautiful with the former predominant. It is like a snake in a rose bush. At its lowest level of pursuit and performance it is an animal passion only. Casanova, in his quest for romance—as he erroneously understood it—constantly wallowed in a bog of sensuality. He could not look upon a woman without lusting after her—and lust is sexual manifestation in its lowest, basest form. It is a sad fact, that many people cannot distinguish between lust and love and that many others look upon sex as unclean, something

to be ashamed of and practised "in the dark and in secret".

Self-suggestion of the right kind can wipe away the inordinate desire for sensation which, in the end, turns out to be too superficial and shallow to be of any lasting satisfaction. It can light the road to the heights of sublime love which is akin to the divine, not only a biological and physical act of ecstatic pleasure, beauty and significance but, also, an intense emotional and spiritual experience.

An old Latin saw runs: *Amor et melle et felle est fecundissimus*, "Love is very fruitful in both honey and gall." If its flavour is to be savoured to the full on an undefiled palate, the honey of love must be sipped in moderation. If it is drawn upon greedily and immoderately, it soon loses its quality and flavour, ceases either to please or to satisfy. The end-result of abuse is satiety or a never-ending search for sensation which becomes more and more difficult to satisfy and leads the seeker to become less and less selective and discriminatory.

Relief from the treadmill of search without satisfaction or spiritual quality lies in the practice of auto-suggestion. By this means, harmful urges can be controlled and guarded against, so that animal promptings are no longer an unsatisfying expedient and the way is left open for true emotion and "love which conquers all things." Self-suggestion can thus open the door to a heaven of innocent communion and ecstasy. Immoderate and unhealthy desires can be quelled or sublimated by consciously replacing undesirable thoughts with those which typify moderation, restraint, purity. The effort involved in cultivating the right thoughts is well-repaid by the freedom it brings from bondage and the knowledge that the world can be faced with a clean and wholesome mind and heart.

The substitution of positive thoughts for good in place of negative, retrograde thoughts is a form of self-suggestion which would benefit most people, especially those of a

negative character. By natural predisposition or as a result of environment or upbringing, a person is either positive or negative to some degree. The largely negative person is one who tends always to look on the black side of things, has a poor opinion of himself or a definite inferiority complex, is doubtful that he will succeed in any undertaking and who gives way to and is easily influenced by others. Conversely, the positive person is one who is confident of himself, has faith in his qualities and abilities, is always "willing to have a go" who likes to be up and making the running and who is never fatalistic or pessimistic.

Suppose, for the sake of illustration, that two persons of these types but equal in other respects were both attracted to the same girl and in courting her became rivals. Imagine the thoughts and actions of the negative person. He is hesitant in asking for a "date" due to a feeling that he may be refused because he is considered not good enough for the girl. He is afraid she compares him unfavourably with the many competitors he is sure there must be. If he gets over the first hurdle, he is apprehensive and nervous, unable to decide where it would be best to take her out and wonders what will happen if she insists on the best seats in a theatre and an expensive supper afterwards which he knows he cannot afford. He handicaps himself by the thought that he may be too old for her, or not attractive enough and is sure he will fail to anticipate her wishes as a woman likes a man to do. He is afraid she won't like him or really enjoy being with him. He is sorry for himself but "can't do anything about it" because he is "made that way."

Imagine, also, the attitude and approach of his rival, a thoroughly positive character. This person is sure of himself, boldly asks for a date and gets it because he is sure that he will. He knows that he is young and attractive enough to overcome any competition. He is certain that he and the girl will thoroughly enjoy each other's company and that she will

understand and not mind that for the time being he cannot afford all those things he will some day be able to give her. He is sure that the girl likes him, that he can please her and he confidently looks forward to a good time.

It is hardly necessary to add which person, the negative or the positive, is likely to be the more successful. A faint heart never won a fair lady. What must be reiterated is, that the negative person can himself, by auto-suggestion, root out his defeatist thoughts and replace these by positive ideas of success and achievement which, in turn, will lead to the desired attributes and actions.

A couple who are united in affection and between whom there is close sympathy readily influence each other, so also do marriage partners who, in the process of time, have become antagonistic or indifferent to one another. Similarly, a father or mother readily influences a child by means of suggestion—word of mouth, behaviour and attitude. Happiness breeds happiness and the opposite is an irritant. It is not too much to say that practically every family would benefit from both hetero- and auto-suggestion of the right kind and of conscious origin, in order to establish and maintain real harmony within the family circle.

First of all, parents or others who are responsible for the upbringing of a young child should realize more than they do as a rule how powerful is the influence they exert upon its character and disposition for either good or ill. A child is a sensitive, perceptive, imitative being and readily becomes aware of the state of affairs if its elders are in disagreement or disharmony; the child is, as it were, made very tender and vulnerable because of sympathy and is, so to say, hypnotized into a similarly discordant state of mind. This is what happens to children of most divorced parents, children which, like sensitive receiving sets, have been tuned in to a programme of discord, antagonism or hatred.

Not only a child's happiness but to a large extent, its

health also, depends on its environment and the disposition of the people by whom it is surrounded. A sensitive child can be reduced to sickness by the constant suggestion that it is "looking poorly" and by well-meaning but mistaken cossetting, and the child which is unwell can often be restored to health through the instrumentality of its own family. I have known a girl who was greatly benefited in health by being removed from the care of her thoughtless family and who again fell ill immediately on being reunited with it. A person who is told that he is looking "out of sorts" or "under the weather" will in all probability tend to feel so. Similarly, a wrong suggestion of a different kind can lead to suspicion, jealousy, anger and distrust which may be without justification, and give rise to a great deal of strife within the family circle. If a child is "dragged up" and repeatedly subjected to undesirable influences and suggestions and retrograde thoughts it will never develop into a happy, healthy adult, free of inhibitions and other handicaps.

The right thing, of course, is for the family to "think happiness and health," to foster pure, positive action and suggestion at all times and never to harbour negative ideas of any kind. Hypnotic suggestion of the right kind, though practised silently and, after a time, perhaps unconsciously, has a much more beneficial and permanent result than well-intentioned but negative pampering or, of course, any form of corporal punishment. Parents can, without a doubt, control their children much more readily and lastingly for good by suggestion than by the old expedient of "a good tanning where it hurts most."

Just as suggestion can be instrumental in setting a child on the right road to health and happiness, so also it can be of very practical help in bringing to light latent attributes. An individual's potentialities can be revealed, developed and exploited to the full by the aid of suggestion which is

instrumental in tapping the immense reserves which lie within each one of us. Most people are capable of much more than they actually do, or think they can do. By auto-suggestion the gap between actual accomplishment and a potential achievement can be closed; a person can convince himself that he "has it in him" and is enabled to prove this fact. As a result of positive self-suggestion, an individual can shed all his hesitant, unaspiring thoughts like a snake its old skin, and move forward to attempt and to achieve all that he now knows he is capable of. He is confident, unselfconscious and able to grasp every opportunity to the full, unhampered by destructive thoughts of inferiority or failure.

Self-suggestion also enables unpleasant or difficult tasks to be faced without squeamishness or revulsion or risk of failure but with equanimity, confidence and courage. The bitter taste of the task is, as it were, disguised with a spoonful of imaginary sugar. Consider, for the sake of example, the case of an acquaintance of mine who was invited to broadcast over the radio for the first time.

The person concerned, Mr. G., had great ability and more than the usual amount of brain-power. His great handicap, in his own mind, was that he had had little or no academic education and was much afraid of making a fool of himself in public by speaking incorrectly. He was somewhat hesitant in speech because he felt that he had to cast about for the right words to use and avoided speaking in public whenever possible. In the calm of his own home, writing an article or story, he had the time to think before he committed what he had to say to paper; to check meticulously everything he wrote and to correct it before it was submitted for publication. By such means and because of his ability to keep his nose to the grindstone he achieved a great deal, even to the extent of writing an important book which became a standard reference work on an extremely technical subject. Publication of this book resulted in the invitation to broad-

cast in an unscripted discussion lasting half an hour, an opportunity which Mr. G. at first felt inclined to refuse. He explained that he felt sure he could not speak without a script because he would "dry up": he would be bound to make mistakes because he would not "have time to think" and, perhaps, under the stress and strain, might even make very silly statements. He imagined the nerve-wracking tension of the broadcasting studio and even came to doubt very seriously that his voice would come over the air satisfactorily.

Mr. G. was, however, finally persuaded to accept the invitation and, until the time for the broadcast came round, was instructed in the practice of self-suggestion. Being of a studious disposition he found it no hard task to think consciously on the beneficial lines which were suggested to him. He repeatedly fed into his subconscious mind thoughts of confidence and success, ability and determination. He repeated to himself that his knowledge of English grammar was perhaps better than that of many people who had had the sort of academic background he lacked. He filled his mind with the idea that he had complete mastery of his subject and that he would, at the appropriate time, be able to present his material and arguments in the right way so that he would hold his own and both interest and instruct his listeners. He elaborated the thought that he had something to contribute to the world and that his unseen audience would be receptive not hostile.

In due course, Mr. G.'s broadcasting debut proved an unqualified success. He reported afterwards that none of his old fears had been realized. Far from being a tremendous ordeal, his broadcast was one of the exciting events of his life and, he was sure, a turning point in his affairs. He was, he continued, quite without self-consciousness and, after the first few minutes in front of the microphone, had quite forgotten that he was being listened to by some eleven or

twelve million people. He felt, he said, as though he was talking just to those people in the studio itself. He had not made any silly errors, so far as he could recollect, nor had he at any time had to search for the right words to express even particularly tricky points although he had only the barest skeleton notes as a guide to subjects he wished to elaborate. He had feared that there might have been many awkward silences and gaps punctuated only by those "errs" which are the tell-tale sign of an inexperienced speaker, but, afterwards, felt that he had spoken perhaps with unusual fluency. Mr. G. was, in fact, more than pleased with the show he had put up, and justification for his opinion was provided quite soon afterwards by an invitation to him to speak regularly in a series of radio programmes—which he ultimately did with no mean success.

Self-suggestion is not, of course, a "shot in the arm" to be reserved solely for special occasions such as Mr. G.'s broadcasting engagement. Yet this case serves to illustrate how useful it can be to those in public and professional life. It is no easy task to make an impression upon and to influence a lecture audience of many people whom you have never seen before, to impress business associates who have little time and many problems demanding their attention, or to stimulate the interest of those who may actually be on their guard against what is commonly known as a "line of sales talk". In every case a confident, positive approach only is likely to bring success, with repetition, skilled and disguised but constant, of the main points in the case.

If an idea is presented often enough in the right way, if, in other words, a suggestion is transplanted correctly, it ~~will eventually~~ take root and thrive in the soil of a mind which has been well-fertilized by repetition. The listener will come to believe that the idea was actually his own because he has been made to feel that he "always thought that" or that it was what had always been at the back of his

mind although he had never expressed it. Half the battle in arguments, discussions, debates and conferences can be won by suggestion of an idea repeated in various and subtle ways. The idea is impressed upon the listener again and again until he adopts it, although he does not consciously realize this fact because it has been presented in such a diversity of ways.

The seeds of positive, constant suggestion rarely fall on stony ground if presented with confidence and energy and if backed up by an approach designed to impress the listener with the speaker's belief and faith in what he says. Very simple things, such as a speaker taking a few steps forward to the edge of a platform before he begins to speak, are helpful in "getting on good terms" with and giving a good impression to an audience. In the same way, a speaker who gazes directly but without staring at his professional associates in conferences or discussions will always make greater headway than the person whose eyes wander anywhere and everywhere. The person who does not "look you straight in the eye" is very liable to be labelled as shifty-eyed, evasive or not to be trusted. To an acute observer the eyes are infinitely expressive, not only of emotions but of truth and falsehood as illustrated by the saying: "Look me straight in the eye when you say that and I will know whether you are telling the truth." It is why a mother makes a child stand before her and look directly at her when she is trying to find out exactly what he has been "up to". Always use a direct gaze when you are talking to reinforce whatever suggestion you wish to implant.

Much has already been said to illustrate the power of the eye in enforcing suggestion and quite as much could be said about the voice. It reveals to the careful listener infinite shades of feeling and intention. A well-modulated tone of voice and a direct, clear and emphatic mode of speech are essential if the power of hypnotic suggestion is to be used

to the full in everyday life. An idea can only be properly transferred to the mind of another if it is put into words which are uttered firmly, deliberately and forcefully, yet in a calm manner, of course. A weak, indecisive, hesitant utterance leaves the listener unimpressed and uninfluenced and, on the other hand, nothing is gained by raising the voice. How often is it said: "I won't discuss this any more unless you stop shouting." It is always a temptation to raise the voice in the heat of argument or when making a particularly important point but it rarely serves little purpose to do so and, in fact, often causes antagonism and the speaker to lose the confidence and respect of his listener who feels that the argument can't be very good if it has to be expressed so vociferously. A golden rule of speech is to look directly at and talk directly to your audience, keeping in mind the idea of success and never entertaining any thought of failure.

In much the same way, when writing a letter employ positive phraseology, expressing what has to be said in the most direct manner possible. Nothing is more irritating than to have to read through a letter which runs on and on before getting to the point at issue, a letter in which you "can't see the wood for the trees." This is especially true in connection with business correspondence concerning, say, advertising or sales, where the direct, positive line of approach is essential to success.

The extent to which suggestion of an hypnotic character is utilized in business life is perhaps best illustrated by current methods of advertising. All those advertisements which confront the public in the street, in railway stations, on television and cinema screens, in newspapers—on all sides, in fact—are examples of the most positive and deliberate type of suggestion. Negative suggestion is never allowed to "get a word in edge-ways." No mention is ever made on a poster or in an advertising film of any disadvantage from which the advertised product may suffer.

Those who advertise synthetic fibre socks and rubber soled shoes for men omit to mention that these may be very detrimental if worn by those who have tender, sensitive feet. Advertisements for cigarettes never, for obvious reasons, ever breathe a word about the connection between smoking and the incidence of lung cancer. In every case it is the virtues and manifold advantages of the product which are extolled to the full in skilfully chosen words and eye-catching illustrations, which add up to a type of suggestion that can hardly be ignored completely by anyone. Those socks are rightly advertised as being smart, long-lasting, easy to wash and dry, not liable to shrink, and so on—all quite legitimate claims. A particular brand of cigarettes is forcefully recommended for flavour, mild and smooth quality, etc. The claims made are in almost every case genuine—irrespective of whatever else may be left unsaid—for false claims soon lead to disillusionment on the part of the public. The habit does not “catch on” and the product dies a natural death if it does not measure up in some degree to the claims made for it.

Some people are fairly resistant to the suggestion put over in advertisements, others are less so. Persons of a sceptical turn of mind usually have a casual, passing interest in advertisements, which they look at more or less for something to do when, for example, travelling up and down underground railway escalators, to and from work each day. Such people remain largely unaffected yet, even so, should they develop a cold or want a new raincoat, it is more than likely they will purchase a brand of patent medicine or clothing which they have seen recently and repeatedly advertised.

Many more people are by skilled advertising very easily persuaded to try something new because it is “better than any other” according to the advertisements which shout down at them from every hoarding, especially if the product

happens to be endorsed by their favourite film star. By skilled suggestion they are, sometimes against their will, so intrigued with an article described in glowing, superlative terms that they must try it straight away. They go into the nearest shop to buy the advertised product even though they may actually have no immediate need for it. It is rather like hoarding junk which "may come in useful" some day. Some men will buy gadget after gadget as a result of a good line of sales talk; even though they know by experience that the novelty will soon wear off they go on doing the same thing time and time again. Similarly, some housewives will try every new detergent or soap powder because it is advertised as better than any other.

The technique of selling to those who do not really want to buy is demonstrated in every market place and on every hoarding and it is so successful because of the factor of suggestion which is essentially hypnotic. Recognition of this factor may be of assistance in various ways. First and foremost it enables you, as an onlooker, to distinguish between the wheat and the chaff, to sort out definite facts so that you can impartially judge the likely value of the product without being affected by the numerous and dramatic adjectives of the advertising copy. In other words, you can appraise the article for what it really is and not be susceptible to the *impression* which the advertiser wishes to create.

On the other hand, if you are an advertiser or salesman yourself, an understanding of the power of suggestion will enable you to "put over" to the best advantage the virtues of the product you are selling, so that the potential purchaser is persuaded that he needs what you offer and must have it straight away or, at the very least must "try it to see what it is like."

Imagination has an enormously powerful effect on the mind. Imagination directed by self-suggestion is the key to a happier, healthier, more objective life.

CHAPTER V

THE DEVELOPMENT OF HYPNOTIC POWER

PRACTICALLY everyone is able to produce a recognizable picture by "playing about" with a brush and a box of paints, or to "pick out" on a piano a more or less original tune. Yet untrained dabbling does not result in a pictorial masterpiece and a more or less random selection of notes does not produce a great musical composition. Between the amateur and the professional, between inspiration and its fulfilment, between an idea and its realization, there must be discipline and development. The master artist or musician does not just "happen". He emerges as his natural aptitude is developed and exploited to the full by training and application.

Much the same is true of the hypnotist. The potential ability to exercise hypnotic influence and power is present in practically every individual. It is inherent, rather like the underlying capacity to think logically or to be creative in some way or another. Evidence of this is provided by the fact that every person mildly influences others in a variety of ways and on numerous occasions. Yet there is a great difference between such a natural, everyday occurrence and the application of full hypnotic power. The ability to hypnotize fully must be cultivated, brought out of the realm of the potential into that of the actual. The right conditions must be created and hypnotic power be understood, developed and fostered in various ways.

So few people ever actually get to the point of being able to practice hypnotism because they fail to understand the necessity for the preparation and self-discipline which are

involved. They labour under the false notion that a hypnotist is "somebody special," someone who is born ready-made as it were, with full power over others. They do not appreciate that, although they themselves are potential hypnotists, hypnotic power is not just a "gift" which can be used to the full without preliminary study, and a good deal of practice. They tend to think incorrectly of hypnotic power as being in the same category as an aptitude for clairvoyance.

The clairvoyant is, of course, one who possesses, often against his will, an abnormal faculty of insight or penetration. He is able to "see" what is out of sight or perceive things not present or within the comprehension of the ordinary senses. The clairvoyant can be likened to a person who has, for example, exceptionally long sight or what are known as double joints. In such people the ability, distinction or abnormality—whatever you wish to call it—is present and *that* is that. Little can be done about it if it is unwanted and there is no special way of cultivating it. (That qualities of clairvoyance may be exhibited by a hypnotized person does not affect the basic distinction between the two.)

The hypnotist is, on the other hand, one who has consciously developed hitherto latent power to the point at which he can control and influence others to a remarkable degree.

Development of this hypnotic power depends, at the outset, on the particular individual's natural predispositions, according to whether these are positive or negative. This point has already been raised in a previous chapter but it may not be inappropriate to reiterate that everyone possesses positive and negative factors of disposition. These are present in varying proportion so that an individual can generally be classified as of either a positive or negative type. The negative person is impressionable and much subject to the influence of others. The positive person, on the other hand, is one who produces impressions upon others without

necessarily receiving impressions from them, who is confident and sure of himself.

In order to develop hypnotic power an individual must first have, or acquire, a positive disposition of a marked kind. It is necessary because the practice of hypnotism is a matter of exercising a dominant will-power, of being able to impress without being impressed, influence without being influenced, control without being controlled. The first step, therefore, is to concentrate on developing or augmenting one's positive side by every possible means.

As recommended earlier, the aspiring hypnotist should, if necessary, first of all adopt the practice of auto-suggestion. His object should be to replace every negative thought with a positive, every *destructive* thought with a *constructive*. Practice makes perfect and even the very negative individual can tremendously improve his outlook and, as a result, his behaviour and prospects by such means. Thoughts of failure, inferiority, ineffectiveness should never be admitted. The mind should be occupied with power-packed thoughts of success, strength and confidence.

The quality of self-confidence is absolutely essential to the hypnotist. If there is any doubt at all that desired result can be brought about, if—in other words—even the vague possibility of failure is admitted, this negative thought will be reflected in subsequent action. Failure will be the result. The necessity is for confidence so complete and absolute that no element of doubt remains.

Self-training to encourage self-confidence is a matter ~~for~~ and should begin at a point decided by, the individual himself. It is hoped that those who lack confidence will already have been helped by this book, but a definite illustration at this point may be helpful.

If, for example, a person's experience has been such that he knows he can attempt and succeed in doing a certain job he will not baulk at tackling something more difficult or

tricky. He finally reaches a point where the prospect of the most difficult job in his particular line of business will not deter him. This is an indication of the line which should be taken by those who lack self-confidence. First they should attempt simple jobs and, upon succeeding, go on to those which are more difficult. They should also suggest continually to themselves the idea of success. As a result of such self-suggestion and positive action, even those who are at first very unsure of themselves will eventually find that they have the courage to tackle anything. They have, in other words, developed self-confidence.

In this particular connection, the would-be hypnotist should keep the idea of self-confidence always before him, to the point at which he is absolutely sure of himself. He must convince himself that he can do what others have done. The hypnotist must remain calm, be able to concentrate his mind and be sure and confident of inducing hypnosis in his subjects. Failure is certain if there is the least doubt in the mind of the operator that he may be able to produce the desired result.

As a result of self-confidence and positive thinking, an individual will be able strongly to pursue his own line of thought and to apply himself with assurance to any undertaking. He will cease to be swayed by others against his will—an influence which, of course, plays upon the negative side of the disposition. It should perhaps be added at this point that independence and constructive thinking do not mean, for example, that no admission of error should ever be made if it is felt that such an admission is justified. If someone is proved to be in the wrong in discussion or on a point of fact then he should frankly admit it. Such an admission springs from confidence in being able to face up to the facts; it is not a sign of weakness, of unwilling subjugation or of "bending before every wind."

Along with confidence should be developed a calm,

strong outlook on life. It should be the aim to remain self-possessed and level-headed throughout any trials and tribulations and never to give way to any state of fear or anger, both signs of weakness and inferiority. In a difficult situation, everything is to be gained by remaining on an even keel and self-possessed, whereas much can be lost by getting into a panic when logical, clear thinking is impossible.

Self-assurance can be likened to a springboard from which it is possible to leap into a sea of new experiences, all of which can be directed towards the development of hypnotic power. If the mind is not handicapped by an underlying sense of inferiority, conversation with others is no longer hampered by embarrassment or half its content lost due to other thoughts occupying the mind.

The ability to make the mind one-pointed, to focus it on the particular point at issue, is also important to the hypnotist, who must be able to direct all his will-power into a single channel when exerting control over others. Whilst conversing, the mind should be concentrated solely on the topic under discussion. The mind should not be allowed to wander or external, irrelevant thoughts be permitted to intrude.

It is a good plan, in developing concentration, to picture in the mind the scene, incident, occurrence, etc. being spoken of, whether you yourself or some other person is speaking, whether the subject is of the past or present. The habit of mentally visualizing everything which is dealt with in speech not only aids concentration and clear-thinking but also stimulates the imagination. It keeps out extraneous thoughts and occupies the mind with the single point of the moment.

Just as a confident and contented mind is essential to the hypnotist so also is a healthy body. This point is of particular importance. The healthy hypnotist can often help

those who are sick but anyone in a state of ill-health who attempts to hypnotize another will certainly not have a beneficial effect and may actually do harm to his subject. Good health is a first essential for anyone intending to practise hypnotism and cleanliness of mind and body, fresh air and healthy exercise, also the right food and drink, are all important factors in promoting the correct state.

Towards this end, alcoholic drinks and smoking should be avoided. The hypnotist needs a crystal-clear brain over which he has absolute control. Spirits and nicotine stimulate for a time but the spurious feeling of well-being is false and temporary, and continued indulgence tends to dull the faculties. Neither strong drink nor smoke is beneficial to the body, when taken repeatedly. The individual who needs the false security and courage provided by the publican or the tobacconist is in no position to exert control over others toward beneficial ends.

In the matter of diet, much also can be done by careful and right selection of foods and beverages in order to foster health and the right state of mind. The foods consumed should be light and easily digestible. Choose for preference fruits and vegetables grown naturally and served in as natural a state as is possible, in the form of salads, etc. Much of the value of foods is lost by unnecessary refinement, adulteration and overcooking. Wholemeal bread is, for this reason, much more health-giving than is devitalized white bread. The latter contains neither the wheat germ (a particularly valuable ingredient) nor the bran, both of which are removed from the grain during milling and processing. Good "raw" brown sugar is much to be preferred to ordinary white sugar which serves to sweeten but has little or no food value and may actually be harmful. The artificial, synthetic colourings and preservatives now so widely used may also be actively harmful if foods to which these are added, such as "shop" cakes and pastries, are consumed in

large quantity. The eating of meats and other foods which are difficult to digest should be avoided if possible for in order to perform the processes of digestion the stomach draws support from the brain and the faculties are thereby rendered dull.

It is an undeniable fact that most people select what they eat with very little discrimination, which is one of the reasons why remedies for indigestion are so widely advertised. Meals planned with a view to the health of the body are of course, much preferable to those which pander solely to the appetite. It is a good plan for those wishing to develop hypnotic power to become "food conscious" and even to make a simple study of dietetics.

The next step, after the attainment of health, confidence and calmness, is to train the eyes. A hypnotist does not just "happen" by accident to have a "magnetic" or "hypnotic" gaze which, when directed at his subjects, renders them helpless and obedient to his will. The hypnotic gaze, searching and piercing, from eyes which are able to withstand the fixed look of any other person, must in almost all cases be cultivated.

Cultivation of the "hypnotic gaze" involves certain quite simple exercises but the first step should be adoption of the habit, in the course of ordinary conversation, of looking straight into the eyes of the person who is being addressed—without what is termed staring, of course. A steady, direct gaze establishes and maintains a desirable close contact, and helps to keep the mind on a single point, whereas a shifting, restless look dissipates attention and energy. It should also be mentioned again that there is nothing more disconcerting than a steady direct look in the eyes to anyone whose intentions are not straightforward. This fact is of some importance, for every hypnotist is liable to come up against those people who wish to "have a bit of fun" at his expense, their intention being to pretend to be hypnotized and, for

example, to act contrary to the wishes of the hypnotist so as to discredit him. The hypnotist who is able to see the intention at the back of the joker's mind can, as a consequence, avoid laying himself open to ridicule.

Exercises to improve the gaze are at first best performed in the morning when the brain is rested, the mind is clear and refreshed and all the energies are alive. Their main object is to endow the hypnotist with the power of looking naturally and steadily at an object or person for a considerable length of time without becoming weary and without any danger of self-hypnosis.

Gazing at a particular object should be practised day by day for an increasing period until the eyes can be focused on a particular object for virtually any length of time, without flinching or experiencing any strain. It is usual for a little difficulty to be experienced at first. The gaze tends to wander after a few moments and the eyes become watery. In due course, with practice, and as the eyes gain in strength, such conditions do not occur. A point is ultimately reached when a steady, unblinking gaze upon any object can be maintained for an indefinite period of time.

There are several exercises which can be practised towards the development and improvement of the gaze. One of the best consists of gazing at a small piece of white paper stuck to the glass in the centre of a mirror. The person who wishes to cultivate his gaze then stands a short way from the mirror and looks at the paper and his reflection for as long as is possible without repeated blinking or any feeling of tiredness in the eyes. After a few minutes' rest the procedure is repeated again and again until a steady, firm, unwavering gaze can be maintained for ten minutes, then fifteen and perhaps longer. The whole business of controlling the eyes in this way is much like that of learning to stand at attention without having to move any part of the body. At first, every muscle seems to cry out to be relieved of the strain

and extremities may begin to tingle or feel "dead". With practice, however, out of which is developed self-control, it is possible to stand to attention for very long periods without necessarily having to move any part of the body, as anyone who has been in the army will know.

Further development of the fixed gaze can be practised out of doors. When walking, an object should be selected some distance ahead in the line of progress. The gaze should be fixed on this object which is then looked at fixedly and steadily, as it is approached, for as great a length of time as is possible without visual discomfort. The more often this is tried, the less effort will be involved and the longer will it be possible to make the eyes respond to the will.

Another beneficial exercise is that of looking at progressively brighter lights for increasing periods of time. At the beginning, considerable discomfort from dazzle may be felt and, when the gaze is removed elsewhere, it may be some moments before completely normal vision returns. For this reason, commence with a somewhat dim light and gradually "work up" to the more powerful. The eyes are an extremely sensitive part of the body and all danger to them must be avoided. Treat this exercise as you would, say, the taking of some powerful medicine; never take too much or what should be beneficial may turn out to be harmful. If the practice of gazing at a light is developed very gradually but persistently, the eyes will ultimately be able to withstand a considerable glare without any inflection of the eyelids.

Once a strong gaze has been developed and the right state of mind is achieved as a result of training through progressive stages, it is quite a good plan to conduct one or two minor, preliminary experiments. The intention of these is to illustrate that some progress towards the desired end has already been made, although still further training may be necessary.

Choose a time and place when you are in a crowd, such

as in the foyer of a theatre, on a railway platform or at a football match, wherever a number of people are congregated. Commence your experiment at a time when the attention of the crowd is not directed to any particular happening, for example, during interval at half-time if you are in a football crowd. Next, select one particular individual in front of you and look fixedly at the nape of that person's neck with the firm intention in your mind of making that person turn round and look at you. Gaze steadily and purposefully and apply the full force of the mind and your whole attention to "will" or "command" the subject to do as you wish. Concentrate only on your intention and your subject, shutting out all superfluous thoughts and extraneous impressions. It may well be that your subject will be compelled to respond but success does not always attend the first attempt at such thought transference. "If at first you don't succeed, try, try again," is the attitude to adopt. Perseverance and practise will bring a remarkable degree of success, for a number of people will eventually respond to your command.

Yet again, if you are fairly closely hemmed in by people on all sides, gaze steadily at one or another person when you can do so without risk of misinterpretation of your motives and, with great concentration, silently will the individual to move away from you a little. Try this at first with one individual then with several until you are able to impress your will to such an extent that the expected result is obtained. Such an exercise is not merely an experiment without useful ends in other respects than general training. I know of one person who has adopted this technique, and habitually eases his passage to and from work during rush hour on the underground railway by willing his fellow-travellers to allow him ample room in crowded trains! Failure is not uncommon at first but success will result from concentration and confidence that you can bring about the desired response.

Of no less importance to the hypnotist than the development of a direct, commanding gaze is the cultivation and correct use of a good voice. Verbal suggestion is an important part of the hypnotic technique. Some hypnotists place their subjects in the hypnotic state merely by constant repetition of a particular phrase, such as that the subject is falling into a deep sleep; in effect they employ words only to induce hypnosis. It is more usual to employ additional means but this serves to illustrate the importance of the voice in hypnotic practice.

The hypnotist needs a voice which is well-modulated, is expressive of calmness, firmness and confidence, and which has a soothing, tranquilizing effect on his subjects. A discordant, shrill or harsh utterance is a great handicap, for it may serve to irritate the subject and undermine his confidence. The subject thinks: "What a terrible voice" and automatically has less respect for the operator, withdraws part of his interest and is distracted. He may even be mildly repelled or antagonized.

Some people are naturally endowed with a voice of good quality, timbre and range of expression. Those less lucky need not despair for in most cases the voice is what you make it. Some of the best singers have begun with "no voice at all," as the saying goes.

The first step in the development of the voice is to listen to it. This may seem a rather odd injunction but it is a fact that most people talk without ever really trying to hear the tone of their voice, without ever trying accurately to gauge and control its expression and inflection. They know *what* they are saying, of course, but not *how* they are saying it. Yet their every intonation reveals what they are thinking just as much as do the words they choose to use.

It should be the aim not only to think logically and clearly and to express thoughts concisely, but, also, consciously to regulate the voice so that every last ounce of meaning is

given to what is being said. Every actor strives for control of his voice to the extent that he is able to make his audience believe absolutely what he is saying, that he means every word, even though the words are those of the playwright and the actor may not in the least agree with or believe in their sentiments. This is the degree of control which the hypnotist requires, along with an absolute belief in what he is saying and complete confidence that he can impose his will as he wishes. When the hypnotist suggests that his subject should go to sleep he must speak in a soothing, lulling voice full of reassurance and conviction. But he employs a different tone when commanding his subject to awaken.

~ However there is one snag. It is often said that a pianist, however hard he may listen, never really hears what he is playing as others hear it. The same is true of the voice. Although its owner may listen and regulate carefully the tone and expression of his voice, his ear drums do not record exactly what his listeners hear. This is the reason why it is always a surprise when a person first hears his voice on a recording, the usual reaction being: "That *can't* be me!" It is also the reason why it is a good plan, if at all possible, for the would-be hypnotist to have his voice reproduced in some way on at least one occasion so as to be able to hear it as though listening to some other person. This is by no means essential, of course, but it is a great aid to getting a right idea of one's voice and of correcting defects of various sorts. It is difficult or impossible for many people to arrange to make a recording of their own voice, but if any of the reader's friends own a tape recorder and are willing to co-operate, the opportunity for hearing the voice should not be missed.

Much improvement in a defective voice can be brought about by simple exercises and practices within everyone's means. The habit of breathing deeply and fully should be

practised as a matter of course so that lung-power is developed to the full, voice-control is increased to the maximum possible and richness is added to the tone and quality. Great benefit is obtained from deep-breathing exercises performed early in the morning, immediately after getting up and, when possible, in front of an open window. Stand erect and inhale slowly and deeply through the nostrils, keeping the mouth shut, until the lungs are fully expanded and the chest is forced well out. Retain the air in the lungs for a brief period, then breathe out slowly and deliberately, again with complete control. Repeat the exercise several times daily for a period of some minutes. As proficiency is gained, hold the breath in the lungs for longer periods, until it can be retained for as much as a minute without undue strain before being exhaled slowly and without sudden deflation. The ability to breathe deeply and powerfully and a high level of breath control will not only help to steady and invigorate and clear the mind but will also improve the physique and bodily health and well-being.

{ Further to improve the voice and breath-control it is a good plan, whenever possible, to read aloud. Continued practice confers the ability to project the voice at will and to invest it with clarity, precision and colour. Choose to read a novel or short story so that there is wide scope for a varied range of expression. Clear enunciation of each word and correct phrasing and timing are valuable training for speech which, in the case of the hypnotist, must be deliberate and controlled.

By listening to others, story-readers on the radio, for example, learn to exploit to the full and try out all those shades of meaning and expression of which the human voice is capable. Take, for the sake of example, the reading of a passage such as the following: "He strode purposefully about the hall and organized everything. 'Mrs. Jones' he commanded, 'Please take these things to Mr. White

over there and then come straight back to me. There is a lot to do and it may be necessary for some of us to stay late'." The dialogue or spoken part of that extract would be read in a firm, forceful, brisk tone, fully expressive of the words used.

Consider, also, another example. "Mrs. Jones delivered the paper and packing materials to Mr. White and then returned. 'Mr. Hemp,' she timidly asked, 'If you wouldn't mind and you're sure you could manage, I'd like to go on time as I'm a little afraid of going home alone after dark. Our road is very quiet and you hear of such dreadful things happening these days. If you're sure you wouldn't mind . . .'" Mrs. Jones' words would, of course be read quietly, in tones of nervousness and apprehension and appeal.

Such practices as reading aloud help to develop the range of the voice and its variety of expression, teach the accurate control of volume and result in clarity of speech and good interpretation. They enable those who wish to have a good voice for hypnotic purposes to say exactly what has to be said in exactly the right way, so as to produce precisely the right, definite and desired impression. The need for this is obvious. To the student of character the voice betrays the owner however much he may try to conceal what is at the back of his mind. The voice is just as expressive as the eyes. The hypnotist must be aware of its power and influence. He must give his orders in a firm tone and with complete confidence, otherwise all his efforts to control his subject will be of no avail. Similarly he must be in complete control of his facial expressions and be generally calm.

The aim of all the foregoing remarks has been to instruct in a method of development by means of which the would-be hypnotist may acquire the self-control and command which is needed in order for him to be able to exert control over others. Several other points still remain to be mentioned.

It has already been stated that there are certain people, negative characters, who, merely by their proximity, drain off or absorb, as it were, the vitality of others. In addition, there are those who exhaust others by an erratic, restless quality of speech, movement, and behaviour. The developing hypnotist should avoid people of both types for very obvious reasons. He should take care to conserve his resources and not dissipate his energy by unnecessary movement or too violent a manner of utterance. This does not mean that he should act in such a manner as to lay himself open to an accusation of laziness or disinterest. It means that his every movement and action should be purposeful, not aimless or indecisive; that his speech should be regulated and well-balanced, not erratic and explosive.

In addition, the hypnotist is wise to keep a good deal of his thoughts to himself. The careless speaker who talks on and on scatters his forces and tends to get lost in a maze which serves to separate instead of unite himself and his listener. The endless talker is usually either a bore or one who has to commence some important work all over again because his attention has wavered.

It is also a known fact that by revealing your intentions to others you tend to hinder or defeat your own aims. It may well be that Adolf Hitler's greatest mistake was that of letting the world know his intention of conquering and subjugating certain other nations. It is best to concentrate upon one's projects in one's own mind, without always informing others of every aim and intention. By revealing these to all and sundry one weakens the force of their application.

For similar reasons, no one who wishes to develop hypnotic power should ever allow himself to be the subject of another hypnotist. The negative side of the personality is played upon when control is exerted by another person. The hypnotist should concentrate only on keeping and

applying a positive disposition. A light state of hypnosis can definitely be induced in perhaps 95 per cent. of persons. The hypnotist, even though he *could* be hypnotized by another, should keep himself as one of the remaining 5 per cent.

CHAPTER VI

HYPNOTIC TESTS AND EXPERIMENTS

It has already been stated as an accepted fact that almost everyone is capable of being hypnotized by some other person. It should be added that practically everyone who has received sufficient training is capable of hypnotizing other people.

These broad statements do not mean, of course, that just anybody can hypnotize or be hypnotized by anyone else. The individual who has developed a definite degree of hypnotic power and is able to hypnotize *some* people may not be able to exert control over some others. These, however, may respond to yet a different hypnotist with similar powers. In much the same way, particular operators are able to hypnotize human beings but not animals whilst certain others may be successful with animals but not humans.

This serves to pinpoint the fact that the hypnotist, when about to start his first tests and experiments, must select very carefully the people whom he decides to ask to co-operate with him. The initial question he must ask himself is: "How can I tell if a person is a good subject for hypnosis, and for me?" The answer to this is partly provided by what has been said earlier in this book, and partly by pointed observation of other people, then by practice and experience.

The aspiring hypnotist should first watch very closely his friends and acquaintances and classify each of these in the appropriate one of three main categories. Examples of these various types and their reactions have already been given

but a certain amount of recapitulation and brief mention of certain characteristics is necessary at this point.

The first category includes those people of a very positive disposition, who have a strong will of their own and are very self-assertive. Such types usually know exactly what they want and are perfectly sure of themselves, sometimes to the point of being egotistical or "cocky". They may assert without reservation that "there is nothing in it"—meaning hypnotism—or may try to insist upon your attempting to hypnotize them in order to prove themselves right and you wrong, when, as is most likely, you fail in the unwise attempt to do so.

Such people often have a streak of stubbornness in their make-up which renders it difficult in the extreme to persuade them to do anything about which they are not quite sure. They will not often look at or accept a point of view different from the one they already hold, for which reason they are not receptive to suggestion. A lack of imagination, which is also sometimes a characteristic of the strong-willed, know-all type, makes it very difficult for the hypnotist to get such a subject to visualize or comprehend what he wishes. The self-consciously superior person is also usually very determined in his movements. When he sits down in the company of strangers he often immediately crosses his legs and throws back his head or holds it very high.

The beginner-hypnotist should immediately rule out such self-assertive people who do *not* make good or easy subjects although they can usually be hypnotized under the right conditions and by an experienced operator. Never willingly and knowingly choose to operate on such subjects and it is a wise thing always to be ready with an excuse if approached by them. Explain, as tactfully and carefully as is possible, that you are of the opinion that they would not make good subjects because their disposition is very positive; that you must have a subject who is more suited to your type of

operation, or that conditions are not right. If, inadvertently, you find yourself confronted by such a subject, do not try to brazen it out but retire on some pretext or another. To persist is to court failure. In almost every case you would be unsuccessful and suffer a consequent loss of self-confidence and of prestige in the eyes of others. It may even be that a bad atmosphere, ill-feeling or antagonism would be engendered by trying to exert hypnotic control in such cases.

The task of the hypnotist is made difficult in the extreme by deliberate opposition, such as is indulged in by those who flatter themselves that they are stronger than anyone else and beyond the power of influence. Remember, also, that it is impossible to hypnotize anyone who does not wish to be hypnotized, so do not try to do so. Trusting co-operation is required between the hypnotist and his subject no less than between the doctor and his patient or the priest and a member of his flock.

Avoid the scoffer, the uncooperative person and anyone who is fearful of hypnotism and its effects. Fear is one of the greatest barriers to success for it activates a defence system which is almost impassable. It is possible by prolonged discussion and so on to instil confidence in an apprehensive person—as is necessary in some cases of medical hypnosis—but it is better for the beginner to look around for a fearless person who does not have constantly to be reassured. The newcomer to hypnotism should not attempt to start with the great handicap of an unsuitable subject, however willing the person concerned may be to be hypnotized.

Never, under any circumstances, attempt to hypnotize anyone who is inebriated or even slightly “merry”, or the person whom you suspect may be out to have a joke at your expense.

So much for recognition of definitely unsuitable subjects. The next step is to recognize those who are neither of the type already described nor, on the other hand, very easily

affected and influenced. The "ordinary" people in this middle category are usually well-balanced and level-headed, also fairly reasonable and reasoning beings. They do not accept everything at its face value yet are open to persuasion and often prepared to allow what appears to them to be reasonable even though they may not fully understand it and may lack special knowledge. They are what is usually called open-minded, do not deride and are prepared to see another person's point of view. They credit others with a certain amount of intelligence and sometimes have a good capacity for imaginative thinking. They are prepared to give-and-take and are fairly open to suggestion once their interest and enthusiasm have been aroused. Such people should be held in reserve as they make satisfactory subjects once the hypnotist has gained in knowledge and experience.

The third main category includes those people who are "very easily led" and, as a result, usually respond readily and quickly to hypnotic influence. Such people are inclined to believe all they hear and to react accordingly. They are rather like sensitive radio sets in relation to which the hypnotist may be considered as the broadcasting station. Each transmission the hypnotist makes—in other words, each suggestion he emits—causes a corresponding reaction in his receptive, sensitive subject. A useful aid in categorizing such people is to note those amongst your friends and acquaintances who are drawn towards you and obviously influenced by the steady look you give them and by what you say in the ordinary course of conversation.

The best of all people in this classification are those who are able, upon suggestion, to concentrate and think about one thing at a time, who are able to keep quite passive and are willing and anxious to co-operate. You need for your experiments such people who are very open to suggestion and are at the same time interested. Do not, of course, confuse such things as sensitivity and receptivity with such

things as feeble-mindedness, emotionalism or erraticism. People with these defects are *not* the most easily hypnotized.

Select for your subjects people in this final category, those in whom you find a negative, receptive disposition which reacts and responds to your own positive quality. These are the best subjects for hypnotic practice.

It is usually found that men make the best hypnotic subjects, being as a rule more logical than women and less likely to be the slaves of their emotion.

In regard to the selection of subjects and hypnotic practice, two final points of particular importance must be stressed. The first of these is a recommendation that the beginner-hypnotist should practise only on healthy subjects. Never accept a man or woman as a subject unless you have first made absolutely certain that he or she does not suffer from any serious physical or mental defect. It is perfectly all right for an experienced medical practitioner who is also a hypnotist to deal with persons in ill-health—it is, in fact, his job and purpose to do so—but it is unwise in the extreme for the beginner with no special knowledge or qualifications to do this. He would immediately be blamed if, for example, his subject had an attack of some sort during an hypnotic session. Expert opinion is that hypnosis has *never* given rise to an attack of any sort but, should one occur *in the ordinary course of events* and this happens to be when the person concerned is hypnotized, it is quite obvious at whose door the blame would be laid by those who hold the mistaken view that hypnosis “is an instrument of the devil.”

The second important point is that the beginner should *never* attempt to hypnotize anyone, even at their own request, unless a third person selected by the subject is present at the time. Sufficient incorrect ideas, such as those outlined in a previous chapter, are still prevalent for it to be essential for the hypnotist to safeguard himself against any subsequent false accusations.

Insist always that a relative or friend of the subject, and of his or her choice, is present so that the observer may subsequently be called upon to act as a witness should the unfortunate need ever arise. During your operations, the third person should be asked to sit quietly in some remote part of the room, preferably behind the subject so as to be out of his range of vision. It should be mutually understood that, during the experiment, the witness is not to speak or touch the subject who has agreed to undergo the test. The observer should appreciate that he is present only to see that everything is conducted in a proper manner and that the subject is not laid open to harmful influence or ill-effects.

It is not always an easy task to persuade a suitable subject to assist with experiments by a newcomer to hypnotism unless the process has been fully explained and any suggestion of danger dispelled. In addition, it is sometimes a question of arrangement to obtain the right conditions and the absolute quiet necessary during hypnotic practice.

Take time in every case to see that relations between your subject and yourself are harmonious and satisfactory, also that the environment is right. Eliminate any factor which is liable to excite or arouse your subject's mind. Do not, for example, attempt to practice hypnotism in a room with windows which overlook a very busy street from which the noise of traffic is a constant distraction. Avoid, also, any place where there is a possibility of your being interrupted during the progress of operations. It is essential that you should have the full attention of your subject and be able to concentrate your own thoughts without any intervention or disturbance whatsoever.

Even though your subject appears to be very calm and collected, it is as well to devote a little time to making him feel "at home", for he may be feeling some slight inner uneasiness which it is not easy to detect. By calm conversation and explanation of any point he raises, try to remove

from his mind any element, however slight, of anxiety, doubt, fear or scepticism. All that you say and do before an actual hypnotic session begins should be directed towards reassuring your subject and rendering him highly sensitive and receptive to your influence. By word and deed you should give out the idea of self-confidence and impress your subject with the conviction that you know exactly what you are doing and are perfectly sure of yourself. In your manner there should be no vestige of hesitancy, timidity or doubt. In the mind of your subject you must firmly establish the instinctive feeling that you know absolutely what you are about and that you are a person to be trusted. It is, after all, no casual matter for a person to put himself completely in the hands of another.

Once you are certain that conditions are right and your subject is in the right frame of mind and anxious for developments, the initial phase of operations can begin with simple tests. The purpose of these is two-fold. First, the tests are designed to confirm to yourself that you have selected the right type of subject, one that is receptive and co-operative and that you are likely to be successful in your later attempts to induce full hypnosis. Secondly, the tests are designed gradually to introduce your subject to the circumstance of being hypnotized, to impress him with your power and to prove still further to him that there is absolutely nothing to be afraid of.

The reactions which it is suggested you should attempt to induce in this first test phase do not involve placing the subject in a condition of deep hypnosis. In almost every respect he will, during the tests, appear to be in quite an ordinary condition, and will be capable instantly of being returned completely to normal should the need arise.

Begin by asking your subject to stand facing you so that he is an arms-length distant, with his feet together and his hands at his sides. Tell him to look up and over your head

towards the ceiling and then to close his eyes. Instruct him to relax his body, especially the muscles of his chest and shoulders. When you can see that he is standing easily and calmly, explain in a confident, clear but modulated voice what it is that you are about to do. Tell him that, in order to test his reactions, you are going to cause him to lean forward and fall into your arms. Take particular care to reassure him that you will be there to catch him when the need arises, that he cannot possibly fall to the floor and hurt himself in any way because you are there to prevent this happening. When you have his reassurance that he is fully confident, explain that you are going to raise your hands to his shoulders and that, when you remove them, he will immediately begin to fall forward. Reiterate that you will catch him and return him to his original position as soon as he has reacted sufficiently to your command.

With the idea already implanted that you are absolutely sure of being able to do as you wish, and that your subject will act according to your instructions, tell him that you are raising your hands. Do so and place them lightly on his shoulders, pressing just sufficiently so that he knows they are there. Continue in a confident voice by saying that you are now about to remove your hands. As you do so, tell him that you are removing your hands, and again, that you have now done so, that you are pulling him forward, that he feels you are pulling him forward and that he is beginning to fall. Tell him that he cannot resist the pull but is falling forward, leaning and falling forward. Say that when he has gone a little further forward you will catch him and return him to his original position.

Constant repetition will in due course cause your subject to react as you wish, provided your instructions are given correctly and he is receptive and responsive. Do not hurry through your instructions but repeat them over and over again in a confident, steady, level tone of voice. Do not

necessarily stick slavishly to the wording suggested above but in giving your instructions use similar terms and phrases to suit yourself and your subject. Throughout the operation, be perfectly confident that you will achieve the desired end and keep your mind concentrated exclusively on causing and willing your subject to respond as you wish.

The same test, if it is thought that it would be more satisfactory when performed in this way, can be carried out with your subject standing with his back to you. If this arrangement is used, he is instructed to fall backwards into your arms. Another variation is for the hypnotist to place his finger-tips lightly on the temples instead of the shoulders of his subject. Whatever the modifications evolved to suit particular individuals, the necessary instructions must be given with complete confidence. Once the subject has responded and he is pushed upright and told that the test is over, it is a good thing to ask him how he feels or to reassure him by stating that you are sure he feels all right.

Another test in the same category begins when you ask your subject again to stand in front of you. Instruct him to look you straight in the eyes and to continue to do so until you tell him that he may shift his gaze. If you are sure that your subject is in the category of those very easily hypnotized, look into his eyes with a firm, penetrating gaze. Alternatively, if you are at all apprehensive that you may receive influence from your subject and be affected or even mesmerized by his gaze, do not look into his eyes but just above, below or between them. This simple expedient rules out all danger of interference by the steady look of your subject who is, nevertheless, under the impression that you are gazing very deeply into his eyes.

Next, instruct your subject to raise his arms straight and stiff above his head and there to interlace his fingers and clasp his hands tight together. Constantly tell him to keep his eyes fixed on yours and command him to clasp his hands

tighter and tighter together. Tell him to clasp them as tight as he possibly can and repeat this instruction over and over again. Take some little time over it so that the subject's arms become a little tired and begin to weigh heavily. Periodically make sure that your subject's eyes are still fastened on yours. If his gaze should happen to waver, break off, tell your subject to return to his original position, and commence the test again from the beginning.

If all goes well, continue repeating to your subject that he is to clasp his hands tighter and tighter and tell him that you are going to help him to do so by pressing his hands together. Do this for a few moments, continually repeating the instruction, and at this point introduce the fact that he will soon have his hands so tightly clasped that he will not be able to separate them.

Remove your own hands, then repeat again and again that your subject's hands are now gripped so tight together that he will be unable to disengage them when you ask him to do so. Say that he will not be able to separate his hands however hard he tries; he will be unable to do so because you have caused them to become locked together.

Suddenly, instruct your subject to unclasp and separate his hands. If he is a good subject he will not immediately be able to do so. After one try, do not allow him to continue to struggle but tell him to stop straining and say that as you have made him do as you wish you will now help him to disengage his hands. Do not allow him time to try again of his own free will, but take his hands in your own and gently pull them apart without straining or forcing, at the same time telling your subject that as you are helping him he is now able to separate his hands. Say that you are relinquishing your control and that he is being released and may loosen his hands and return them to his sides.

If considered to be more convenient when performed in another way, this test can be done with your subject seated

before you. Ask him to clasp his hands above and on his head, or with his arms straight out in front.

These and similar tests are regularly employed by many hypnotists to ascertain just how receptive a subject they have in a given person. If success is achieved with the first test, the second may be applied, also, as it gives the hypnotist yet one more opportunity of demonstrating his control quite simply and speedily over a subject. It increases his own feeling of competence whilst at the same time it impresses his subject with yet stronger belief in his power. Whenever such a point can be gained in your subject's mind, do so in order to reinforce his faith in your infallibility.

It is not unusual for the newcomer to hypnotism to fail in his first attempts. This is sometimes due to the fact that the subject has not been sufficiently receptive and responsive at the time, although he is the right type of person to make a good subject in the long run. In such a case, do not persist experiencing failure after failure at the first session. Explain that you feel your subject is a little apprehensive of results or is perhaps not sufficiently calm. Provided that you are confident that your subject will ultimately respond well, get him to allow you to have further sessions of tests and experiments at the same time and place daily, until success is achieved. Undertake subsequent tests at the regular session as though you had never had a failure before; in other words maintain your self-confidence and put all previous unsatisfactory experiences with the particular subject out of your mind when each new session begins. Once you succeed in obtaining the desired reaction, your power to do so again in the future will be increased and your proportion of successes will rise higher and higher.

When you have carried out successful tests and you find that your subject is wholly co-operative and responsive, it is safe to proceed to exert hypnotic control of a more pronounced variety. In the beginning, it should be understood

that a trance state of hypnosis can be brought about by various means, including verbal suggestion, the direct gaze, the use of some object on which the subject is made to concentrate, or on combinations of these. One hypnotist's method may be that of seating his subject in a low chair and standing before him, the operator keeping his face some fifteen inches in front of and a foot or two above the level of the subject's eyes. Verbal suggestion for sleep is given, after the subject has been instructed to fix his eyes steadily upon those of the hypnotist. Yet another hypnotist may seat himself in front of his subject and employ a fixed gaze along with verbal suggestion and gentle massage of the temples. Of the various methods used, the newcomer to hypnotism should select those which he feels are most appropriate and useful to himself and his subject. Further, as he gains in knowledge and skill, he should if necessary evolve his own methods of inducing the trance state.

It is perhaps best to begin the following instructions which are provided as a guide to the beginner, with the recommendations of Dr. James Braid, the founder of hypnotism. Braid gave the following instructions for a technique which is now commonly called the fascination method of hypnosis:

"Take any bright object (I generally use my lancet case) between the thumb and fore and middle fingers of the left hand; hold it from about eight to fifteen inches from the eyes at such a position above the forehead as may be necessary to produce the greatest possible strain upon the eyes and eyelids, and enable the patient to maintain a steady, fixed stare at the object. The patient must be made to understand that he must keep his eyes steadily fixed on the object. It will be observed that, owing to the consensual adjustment of the eyes, the pupils will be at first contracted, they will shortly begin to dilate, and after they have done so to a considerable extent, and have assumed a very wary

position, if the fore and middle fingers of the right hand, extended and a little separated, are carried from the object towards the eyes, most likely the eyelids will close involuntarily, with a vibratory motion. If this is not the case, or the patient allows the eyeballs to move, desire him to begin again, giving him to understand that he is to allow the eyelids to close when the fingers are again carried to the eyes. but that the eyeballs must be kept fixed in the same position, and the mind riveted to the one idea of the object held before the eyes."

It will be seen that the hypnotist, acting out Braid's instructions, first of all commands the subject's attention and wills him to do something (gaze fixedly at a bright object, in this instance), which action wearies the optic nerves and tires the muscles. The procedure induces inhibition of the nerve-centres, wearying the inferior muscles of the eyes, and thereby is gained first physical and then mental control. The subject loses the sense of sight and self-control of his vision, and passes into the hypnotic state in which he intuitively accedes to the impressions and directions of the hypnotist.

Variants of this fascination technique are used by many hypnotists. One notable modification is that of inducing fascination when the subject is lying comfortably on a couch. He should be asked to lie flat or to place himself in a semi-recumbent position and to relax with his hands at his sides. The operator should then stand behind him and hold in front of his subject's eyes, and about eighteen inches away, some bright, gleaming object such as a pendant, or a coin or watch on a chain. The object should be held so that the subject's eyes, fastened on it, are slightly upturned.

The subject should next be instructed to keep his eyes fixed constantly and unwaveringly on the object suspended in front of him and to concentrate upon it all his attention. He should then be told that he will shortly begin to feel

sleepy and that when he does so he should give way to the feeling and not resist it in any respect. He should be reassured that he is merely going to be put to sleep and that nothing else will happen to him.

The idea should then be suggested that the subject *is* beginning to feel drowsy, then sleepy, and that his eyes are becoming tired and his eyelids beginning to close. He should be told that his eyes, his limbs, in fact his whole body feel tired and heavy and that he feels more and more sleepy. Tell him to relax completely and to give way to and enjoy the sleep which is rapidly taking possession of him. Repeat these and similar suggestions interspersed with reassurances that you are there to look after him and to see that no harm will come to him and that he will derive nothing but benefit from his sleep.

When the subject's eyes begin to flicker, change the suggestions for sleep into definite commands, but continue to use a clear but modulated and somewhat monotonous tone of voice, such as to reassure and bring about complete relaxation. Tell your subject that he can no longer resist the desire to sleep and command him to give way to it. When his eyes close, do not stop immediately but continue with the command that he should fall into a deep sleep, until his breathing is that of regular, deep repose. The patient will by this stage have relinquished conscious control and will thereafter respond to suitable suggestions.

A slightly different technique is required in order to induce hypnosis by verbal suggestion reinforced by an hypnotic gaze.

First, stand face to face with your subject or allow him to be seated and yourself occupy a somewhat higher chair facing him so that he has to look upward slightly. Next, instruct him to gaze straight and deep into your eyes and tell him to continue doing so until you withdraw this instruction. Explain that you are merely going to put him to

sleep and keep him calm and receptive by employing a soothing voice to give the necessary reassurances. Gaze fixedly into the eyes of your subject or, as suggested earlier, at the bridge of his nose.

In a regular and confident but near-monotonous voice, tell your subject that he will soon begin to feel drowsy. Instruct him to close his eyes for he will soon be asleep, and look upward and continue doing so until you give a different instruction. Continue to repeat the suggestion that the subject is growing more and more drowsy and reiterate frequently that although his eyelids are closed he must keep his eyes turned upwards. When such instructions have been continued for a short space, and after again telling the subject to keep his eyes turned upwards, say that he will be unable to open his eyes even if he tries to do so because the eyelids are tightly closed and he is so drowsy that he is nearly asleep. The subject will find great difficulty in opening his eyelids if his eyes are correctly turned upward. Allow him one or two tries and then tell him not to struggle any more and say that he is now going to fall asleep. Reiterate that he cannot open his eyes and tell him to fall asleep. Continue repeating your commands over and over again but still in the same monotonous tone. Repeat the command to sleep until the breathing deepens and the body becomes relaxed and languid. Still continue for a little to command the subject to sleep and fall deeper asleep, until the control is complete.

A variant of this method of verbal suggestion is one in which the subject is instructed that he will fall asleep at a certain point in the hypnotist's procedure.

Compose your subject before you and tell him to gaze into your eyes. Return his gaze strongly and fixedly and explain that it is your intention to count up to twenty, at which point, you say, he will fall into a deep, deep sleep. Having given the usual reassurances, begin to count off the

numbers, slowly, steadily and monotonously. Between the first few numbers repeat suggestions of drowsiness and sleepiness and tell your subject that his eyes are becoming heavy and his body is tired.

It is usual to find that the subject begins to respond after the first few numbers, when his eyelids begin to flutter. However, continue with repetition of the command to sleep and the observation that the eyelids are too heavy to hold open. Count on gradually and steadily, without interruption until the subject's eyes close. Continue to command deep and ever deeper sleep until the subject exhibits the required state of repose and relaxation. If the subject is obviously being influenced but looks like failing to respond completely by the time you reach your specified number, raise this a little and continue your counting and instructions until the requisite hypnotic state is produced.

When the subject has been satisfactorily reduced to the trance state, the operator *must* not become excited with the thrill of achievement. He should remain absolutely calm and collected, completely in possession of himself so that he *may* in turn be in complete control of his subject. If the subject exhibits any sign of uneasiness or discomfort whilst under control, he should immediately be released from the hypnotic condition. The last thing the hypnotist should do is to cause any unpleasantness or discomfort to his co-operative subject. Fortunately disturbance is somewhat unusual and a good subject appears to be in a natural deep sleep.

Once the hypnotist has exhibited to his own satisfaction his power of inducing the trance state, he should *not* on the first occasion order his subject to perform even simple actions. He should rather allow the subject to remain as he is for a very few minutes and then awaken him, slowly and gently.

The best method of awakening a subject is to tell him,

whilst in the sleeping state, that he will awaken completely by the time you have counted up to a specified number, say six. In a firm but modulated voice repeat this to him. The essential part of the awakening procedure is that the subject must be made fully to understand the hypnotist's intention that he should obey his command and at the appointed signal awake to his normal condition. The subject should also be told that he will wake up feeling well and invigorated, so that any possibility of unpleasant after-effects is ruled out.

Begin counting slowly and steadily and between each number tell the subject that he is becoming wider and wider awake. When the specified number is reached, command the subject to wake up completely, at the same time touching him lightly on the chin or shoulder, snapping the fingers or lightly clapping the hands. If necessary repeat the command "Awake!" in a very firm and slightly louder voice than has been used previously. It may be noted that some experienced hypnotists use only a single command such as "Wake up!" to restore their subjects but such procedure is not recommended to the beginner.

It may occasionally happen that the subject, having been in a deep hypnotic sleep, does not immediately awaken according to instructions. In such a case, the hypnotist should not become alarmed for such an emotion would probably be transferred to his subject. He should remain perfectly calm and collected and go through his awakening procedure again. Even if, in the very rare case, the subject still does not respond, a handkerchief should be wafted quickly in front of his face and his cheek should be given a very *gentle* slap accompanied by the appropriate command to wake up. In some cases, the subject may be allowed to sleep on for he will, in due course, awaken quite naturally.

When success has been achieved and a state of hypnosis thus induced and removed, nothing further should be done

during that session in the way of hypnotic practice. Discuss progress and the feelings of your subject but do not attempt to hypnotize him again immediately.

On the following day or as soon as convenient, hypnotize the same subject again and, having first obtained his permission, command him to perform some very simple actions or operations. These should be such that they may be accomplished without difficulty or effort. Nothing strenuous or anything with the slightest possibility of complication or danger should be involved. Do not, for example, instruct a subject to switch on or off an electric fire, or retrieve some delicate object, or such a thing as a glass ornament which might possibly get broken and cause damage.

Suggest actions which may be done quickly and within the room, not outside it. Keep constantly in mind that all instructions must be given in a modulated monotone, whilst the hypnotist keeps his mind concentrated on his subject.

Begin by instructing your subject to cross the room, extract a book from the bookcase, and bring it to you. Repeat the order if necessary until the required action is performed, then tell your subject that he is doing well and that you are pleased and satisfied with him. Continue by commanding your subject to open a certain drawer, and remove from it a pack of cards (which you have placed there in readiness). When he has done so, instruct him to sit at a certain table and to deal the cards out in three piles. When the action has been completed, again express your satisfaction at the correct action according to your instructions. One or two similar actions may safely be suggested and performed before the session is brought to an end by awakening the subject.

The newcomer to hypnotism should not be over-ambitious but be content with such a brief demonstrations of his power and control over his subject. He should not, for example, attempt post-hypnotic suggestion and similar

instructions, or complications may arise, as in the following instance.

Some hypnotists select certain words or a particular phrase to serve as a signal for their regular subjects to fall asleep. I have known some sensitives instantly pass into a trance state when, quite by chance, their hypnotist has uttered the particular words that will induce hypnosis in them. It is unwise for the beginner deliberately to take such power into his own hands. He must learn to walk before he attempts to run. It should perhaps be mentioned that the words of a certain hypnotist's sleep signal will not have the same effect when spoken by another, different hypnotist or any other person; this is fortunate for, were it not so, the subject in question would be liable to fall asleep upon hearing them, however awkward the moment. Nevertheless, most hypnotists guard against such a contingency by giving the post-hypnotic suggestion that nobody else shall be able to control the subject in the same manner. In undertaking hypnotism, it is necessary to have fore-knowledge of even remote possibilities and take the necessary steps to rule them out—one very good reason why the beginner should confine himself to very simple, easily and immediately performable tasks.

The beginner should also not try to induce catalepsy. The facility with which such rigidity of the muscles can be produced depends largely upon the susceptibility of the subject. In the majority of cases, manipulations, actual contact and verbal suggestion are necessary to bring about the desired result; but in some cases the mere volition of the hypnotist is enough to do so. The condition of catalepsy is somewhat alarming and may cause a mild shock to the subject's system although it is not dangerous. The beginner is usually capable of inducing a state of catalepsy but it is unwise for him to do so until he has received special instructions in the technique.

The inexperienced hypnotist will be no less respected if

he confines himself to those demonstrations which are without any complications for himself or his subject. He should never attempt to make a subject "perform" for the benefit of others or instruct him to go through imagined experiences which are unpleasant or likely to cause fear or sadness. The practice of hypnotism should be above such things.

Some time should be allowed to elapse between the hypnotizing of one person and the next. If this precaution is not taken, it is possible that some harmful influence may be transmitted from one subject to another.

It was Dr. Braid who discovered that illusions, by impression or suggestion, created in the mind of a subject whilst in the hypnotic state, are faithfully acted upon in the subject's waking or normal condition. It was following this discovery that hypnotism became, over a period of time, adopted as a medical aid in the treatment of certain cases in which it can be used with advantage for the banishment of fear based on imaginary causes, the dispersal of many illusions and even to imbue a patient with the power to ignore pain under dental and surgical treatment. The practice of hypnotism to this degree is a matter for the specialist.

Whilst the layman may safely experiment with friendly co-operation to the extent outlined in this chapter, he should not proceed further in the practice of hypnotism upon his fellows without proper training and medical knowledge.

CHAPTER VII

THE LOOSE ENDS OF HYPNOTISM

It will no doubt be quite obvious by this time that the scope and variety of hypnotic power are immense and far-reaching. Yet its full range has still not been completely covered in this book. The purpose of this chapter is, therefore, to bring to mind some of the many colourful examples of hypnotic power demonstrated, for example, under conditions which the reader may never experience in the course of his everyday life. In this chapter will also be touched upon briefly some of those instances of allegedly hypnotic control about which there may be an element of doubt. In other words, it is intended now to tie up several miscellaneous loose ends, in the hope of putting the complete case for hypnotism before the reader.

With this end in view, there is no better point at which to start than with a discussion of hypnosis in relation to animal and bird life.

It is a well-known and indisputable fact that some animals are able to exert hypnotic influence over others. As any countryman knows, under certain circumstances a weasel or a snake will hypnotically transfix a rabbit so that it is quite incapable of movement. The victim is immobilized by the hypnotic stare of its more powerful aggressor and merely waits to be killed.

I personally remember being present some years ago at the showing of a film in which a particular sequence pictured the revolting spectacle of live rabbits being fed to snakes. The rabbits, placed in the cage occupied by the snakes, crouched in a corner shivering with terror, and made no

attempt to escape. One by one they were consumed by the snakes, without having shown any sign of resistance.

Such an example of hypnotic influence is profoundly disturbing. Although it is possible, and by some it is said to be probable, that the victims in such cases are hypnotized into a state of anaesthesia, in which they feel no pain, such is not absolutely certain. Fortunately, the practice of feeding live prey to caged animals or reptiles is not now the practice, so far as I am aware, and is classified as an instance of cruelty to dumb creatures.

Snakes have been known to "fascinate" not only small animals and birds but, also, children and men. Undoubtedly, on some occasions what is known as a "petrifying fear" has been responsible for the inability of the victim to escape or attempt to defend himself. Many people have a fear and horror of snakes even when these are safely behind bars under the controlled conditions pertaining in zoos and zoological gardens. In view of this it is easy to see why a human being, when face to face on equal terms with an unconfined reptile which is known to be poisonous and dangerous, may be quite incapable of taking the initiative or of defending himself; he is in fact immobilized by fear.

There is every indication, however, that a definite hypnotic influence on the part of the aggressor is involved. Snakes of malevolent types seem to be immune to fear. The eyes of a snake which is hungry and alert in search of prey, have an extremely penetrating, menacing look. When the reptile directs a piercing, malevolent gaze unvaryingly at its intended victim, it undoubtedly employs a type of optical hypnotism which may be considered as being equivalent to the fascination technique of the hypnotist.

There are, of course, innumerable recorded cases of human beings, not necessarily hypnotists, who on certain occasions have been able to exert control over reptiles and other creatures.

Many men have been reported as having advanced, with a fixed gaze, slowly and deliberately, on hands and knees up to rattlesnakes which they have slaughtered with knives before the reptiles have had a chance to strike. The work of many people in certain parts of the world involves their entering snake-pits in order to remove certain reptiles from amongst others or to catch them for the extraction of venom. Some of these snake-handlers are known to have a full appreciation of hypnotic power. Snake-charming is, however, perhaps the most dramatic of all instances of hypnotic control over dumb creatures.

Snake-charming is no figment of the imagination and performances are as fascinating to tourists nowadays as they have been for centuries past. It is usual during a demonstration for the snake-charmer to be seated or squatted before a basket or similar container in which his snakes are confined. In a suitable atmosphere of expectation, the performance usually begins with the monotonous intonation of certain phrases or the playing of a series of subdued notes on a musical instrument, such as a pipe. In due course the soothing sound waves "charm" the snakes into action. They rear themselves and rise to menacing attitudes in which they are poised, swaying and undulating in response to variations in the tone of the snake-charmer's voice or musical accompaniment. The culmination of some such performances is a dramatic climax in which the snake-charmer is "wreathed" in his snakes. When the performance is nearing its end, it is usual for the accompaniment to be changed, after which the snakes are induced gradually to return to their containers.

It is certain that in some instances the snakes used in performances of snake-charming are quite harmless, having had their poison sacs removed. However, this does not alter the fact that snake-charming is an example of hypnotic control, at least in part.

Everything which the snake-charmer does during his performance has a very definite purpose and significance and his whole attention is always directed to the job in hand. His music or chanting follows set patterns and all his actions are deliberate and precise.

It is possible that a certain amount of training plus familiarity as a result of repetition are involved and increase the snake-charmer's ability to make his assistants perform as he wishes. It is nevertheless almost a certainty that the essential part of a snake-charmer's power is hypnotic in origin and effect. The response of the snakes to amazingly subtle influences implies absolute control on the part of the snake-charmer. The snakes react differently from animals, which are "trained" by being induced to repeat an action over and over again until it is performed automatically. Circus performing animals, for example, usually exhibit some degree of independent action which is why the ring-master keeps a whip ready and has to crack it occasionally to keep his performers doing as he wishes. This sort of thing is not necessary with snakes under the domination of a skilled snake-charmer. They react unvaryingly to his voice or music and his control is to all intents and purposes absolute.

It is a fact that certain hypnotists are able to exert very definite control over animals, yet are unsuccessful with human beings. The specialized power of being able to hypnotize dumb creatures probably arises out of a certain type of temperament, as a result of association and because of some special natural aptitude.

The late James Coates recorded instances of such hypnotic influence over animals, one example of which he described as follows:

"Certain people evince great control over horses. They have certain secrets which they divulge under special arrangements, to those who wish to learn their art. Sullivan

and Rarey, the celebrated horse-tamers, were men who had special secrets. We have 'Australian,' 'Hungarian,' and 'American' horse-tamers, who, from time to time, appear . . . and accomplish with success what ordinary trainers fail to do. Vicious horses, unbroken and wild colts, etc., are subdued in an hour or two by their influence. No doubt these men have a special knack. They have more than a knack—they have a special process. Sullivan would walk into the stable of the most vicious and uncontrollable horse; in an hour after, he would lead the horse out, and do anything with him he pleased—having in that hour's time gained perfect control over the animal. Rarey performed similar feats. Neither of these men allowed anyone to enter the stable with them. The Arab, from close association, kindness, and due consideration for his steed, and from a knowledge of its nature and requirements, obtains perfect control over it. It is docile and obedient—the slightest sign of movement made by its master is at once taken up and acted upon. The control and influence of the horse-tamer is not like that of the Arab, a question of life association, of years or months; but of one short hour. It must be a special power or gift possessed and used by the latter, which is not the case with the former, or even the majority of persons who have specially to do with horses, or else the high fees paid for the services of such men would not be given if what they are able to do could, even in a fair way, be accomplished by others. The power exercised is magnetic or mesmeric in character. Years of constant use and concentration have intensified the gift and the power to use it."

Mysterious cases of horses and other animals being imbued with powers of an abnormal sort, such as the ability to perform mathematical calculations, crop up from time to time. The person in control is usually a forceful character and the manifestations of which he is the instigator are in certain cases such as to lead one to conclude that the animals

in question are under hypnotic control. Perhaps the most outstanding of all instances in this category concerned the so-called Elberfeld horses.

William van Osten's discovery of equine mathematical genius occurred just before the beginning of this century and, after his death, his work in this respect was continued by a certain Herr Krall, a jeweller of Elberfeld. He influenced and taught four horses, named Muhammed, Zarif, Berto and Hanschen, the last mentioned blind, by most efficient methods.

The horses not only learned the fundamental mathematical operations, such as addition, subtraction, multiplication and division, but after training for four months, were able to extract square and cube roots and could also spell. The horses gave answers to questions by stamping their feet. For instance, to give the number 34, they stamped three times with the left foot and four times with the right. As a guard against signals, questions were sometimes asked by telephone, the receiver being hung on the horse's ear. Occasionally, the problem was written on a blackboard and the horse left alone to solve it. The horses would at times be made to tell the number of persons present.

Hypnotism is by far the most likely explanation of such phenomenal achievement. Training in the ordinary way, constant repetition that is, has conferred on some animals the ability to perform certain actions but the range of achievement they show is usually strictly limited. The Elberfeld horses were in a different category altogether. The most amazing part was, of course, their obedience to orders given over the telephone. Hypnotism is the only satisfactory explanation for such a phenomenon. Distance would make no difference in the case of hypnotic control for this can be exerted over the telephone, as well as over the radio or television.

Directions and instructions have been published at various

times concerning the means by which horses can be controlled and trained by hypnotic methods. However, this is a subject for specialists, who have spent years of constant use and concentration in order to intensify a special gift and the power of its application. Such people have fear of neither man nor beast and usually possess a definite knowledge of horses. They are neither fearful nor rash in the presence of ill-tempered animals, which, to any other person, would be a source of constant danger.

It is because an unruly horse *is* extremely dangerous to ordinary people that no instructions for hypnotic control will be given here. The author is not a specialist in this type of hypnosis and does not think it wise to quote details provided by others which would involve a certain degree of danger for any reader who attempted to put them into practice.

It is safe, however, to give a certain amount of instruction concerning the hypnotizing of certain small domestic animals and birds. For those in whom a natural aptitude for it is revealed by practice and investigation, it can be not only extremely interesting but, also, a valuable means of aiding creatures which are ill or in pain.

Animals such as dogs, cats and rabbits, which are stroked gently and deliberately along the head and down the back, tend to become very relaxed and tractable. A condition of drowsiness, somnolence or sleep may be induced by several different methods.

Certain hypnotists who are able to control dogs, make steady passes over the eyes and down to the nose in order to bring about a condition akin to sleep. The dog usually trembles a little or fidgets during operations but this is invariably a sign that the desired effect is being brought about. The passes are continued for some time with the firm intention of sending the creature to sleep. In due course, its eyes gradually close or its pupils become slightly dilated.

If an animal is successfully hypnotized in this way it is usually possible to move it about without any sign of awareness or opposition from it. If the animal has hitherto been called by a particular name it will usually respond to this when in the hypnotized condition, unless a state of catalepsy has been induced.

Some animals, although exhibiting every sign of enjoyment and relaxation, do not respond completely to passes made in the way described. It is sometimes found that where passes fail, the use of the hypnotic direct gaze succeeds.

Whatever the methods used to induce hypnosis in an animal, the procedure for awakening it is that of rapidly wafting a handkerchief or some similar item over it and calling it by name. Nothing more is usually necessary to return the animal to a normal condition. If an animal is slow to wake up, it is usual for the hypnotist to clap his hands loudly or create some similar disturbance which usually brings about the required reaction.

Birds, including barnyard fowls and pigeons, also cage birds such as budgerigars and canaries, are readily controlled by some hypnotists. If the reader wishes to experiment to find out whether he has, in fact, any special aptitude in this direction, he cannot do better than to try hypnosis on a canary.

The customary procedure is, first, to attract the bird's attention, then to raise one hand to a level with its head and eyes and about a foot or a foot-and-a-half distant from it. The hand with fingers extended is then moved gently from side to side, each pass being shortened very slightly as the hand is moved nearer and nearer the bird. If the passes have been made properly with a suitable degree of concentration, the bird will usually close its eyes and fall asleep by the time the hand of the hypnotist is within an inch or two of its head. It is not uncommon for the trance state to be so profound that the canary topples over without awakening. The

method of returning the bird to normal is to clap the hands or suddenly to make some other sharp noise. Some hypnotists are insistent that it is advisable to "de-mesmerize" also, by making up-and-down passes in front of the awakened subject.

If the head of a chicken is folded underneath one of its wings and the bird is then moved in a wide circle two or three times in succession, it will for a time remain without any sense of awareness. It will not attempt to move or behave in a normal manner until it has been restored out of its temporary state of hypnosis.

It has been said that, if a cockerel is held so that its beak is touching the floor, and a line is then drawn in white chalk from the bird's beak out to within a yard or so in front of it, the creature will remain perfectly still. The bird is mentally "transfixed", as if under the impression that its head is fastened to the ground.

An equally simple device has been used to hypnotize pigeons. The technique consists of putting a small knob of white putty on the end of the bird's beak, where it is held steady until the pigeon's attention is arrested by it. It is then said to be found that the eyes converge, as would those of a human being under similar circumstances, and the pigeon sleeps. A state of rigidity is not unusual, for which reason the bird remains absolutely still until restored to normal by one or other of the methods already mentioned.

Many animal-tamers are fully aware of the power of the hypnotic gaze and of the risk they run if they look away for a fraction of a second from the wild beast they are trying to control. A lion or tiger fears the gleam of the practised hypnotic eye as much as it does the flame of a torch.

Not so long ago a clergyman "dared to be a Daniel" and entered a lion's cage, trusting that providence would protect him from harm. Unfortunately, the beast concerned was no respecter of the cloth. The lion mauled to death the clergy-

man who, had he possessed some knowledge and experience in the practice of hypnotism, might still be alive to this day.

Many more instances and examples of hypnotism in relation to animal and bird life could be mentioned were there sufficient space in this book. However, it is hoped that sufficient has been said to illustrate this fascinating department of hypnotic practice. It only remains to say that wild as well as domestic animals are responsive to hypnosis applied by a skilled and apt practitioner, just as they are sensitive to psychic phenomena. Hypnotism can be used as a merciful anaesthetic and analgesic in the case of animals which are ill and in pain, to relieve suffering and induce a soothing and peaceful sleep.

Yet another fascinating phenomenon is the Indian rope-trick, which has for many years been the subject of much controversy. In many respects, demonstration of the rope-trick is not dissimilar to a performance of snake-charming.

The rope-trick is usually performed by a single grown-up, assisted by one young person. First, a crowd is attracted and stimulated to a suitable degree of expectancy by the leader of the team. In due course, a length of rope, the only equipment used, is thrown up by the leader and made to appear as if it is suspended in mid-air, poised not unlike a snake about to strike. A feature throughout the performance is the purposeful addressing of the crowd by the leader, whose dialogue is usually enriched with suggestions of magic and similar allusions, by means of which the onlookers are kept in a continual state of expectancy. In due course, the young assistant is told to climb the rope and proceeds to all appearances to do so.

This part of the performance is intensely dramatic. The crowd imagines that it sees a physical body rising on a strand of rope which does not collapse despite the fact that it is suspended upright by inexplicable means. Yet the most

amazing part of such demonstrations is still to come.

When the climbing youth has reached a certain point he is made to disappear. In some cases he seems to vanish very suddenly, the rope remaining suspended as before. In other cases, the youth climbs steadily and disappears gradually, his body being obscured progressively from head to feet as he climbs above and beyond the top of the rope.

The signal for the disappearance is usually given in some sensational manner and the leader afterwards makes much play of the drama in the situation. The youth is restored after an interval during which the tension in the crowd mounts steadily. In some instances he is made to climb back into view and down the rope. Alternatively, he may reappear outside and behind the crowd and push his way through it to take his place with his partner.

The Indian rope-trick is performed with several different variations. In each case, however, the trick cannot be explained away as an example of mere conjuring. It is performed in close proximity to numerous onlookers, some of whom are sceptical and on the look-out for any evidence, however slight, of some ordinary, simple explanation. The trick is done under circumstances where the usual methods of creating illusions, as on a stage, are quite out of the question. An ordinary, flexible rope and visual or oral showmanship are the only essential props for the performance.

It is reasonable to suppose that the probable true explanation of the rope-trick is that it is an example of mass hypnosis. The onlookers, although they may "have an idea" that the trick is usually faked in some way, have nevertheless been conditioned by the stories they have heard. They are in a state of mind in which they wish to see the whole business for themselves, for they have a sneaking suspicion that the impossible is, in fact, possible. A suitably expectant frame of mind is further induced by the leader of the team performing the tricks, whose showmanship is

specially designed with this end in view. He is the causative agent in creating an illusion in the mind of his onlookers in much the same way as the stage hypnotist is able to obtain a degree of control over perhaps fifty members of his audience, at one time. The performer of the rope-trick makes a play on the preconceived ideas held by his audience and is able to create a visual illusion out of a mental image.

Tales of Eastern travel are full of similarly amazing authenticated cases of mass and individual hypnosis resulting in illusions and hallucinations of a wide variety of sorts.

It is an accepted fact that auto-suggestion is the controlling agent in many cases of seers and other holy men who remain immovably in attitudes of prayer and supplication or contemplation for protracted periods of time without food or other sustenance.

Many religions make particular use of hypnotic suggestion in various forms. Most religious ceremonies involve repetition as a means of enforcing belief and the acceptance of an idea. They are the means to the end of instigating those virtues which are deemed to be desirable in each case. Prayers are repeated over and over again until the ideas and aspirations expressed in them are transferred by the conscious to the subconscious mind and, thereafter, translated into inspired action. As has already been mentioned, repetition is a potent form of auto-suggestion. The monotone chantings of certain religious ceremonies have the desired effect, as also do the "hot-gospel" techniques employed by certain religions to stimulate almost hysterical acceptance on the part of those who may have been originally very sceptical. The atmosphere alone of certain religious meetings is sufficient to heighten the susceptibility of the congregation to such a pitch that the implantation and acceptance of ideas is a comparatively easy matter.

Self-hypnosis to bring about a state of anaesthesia is used for a variety of purposes in the East. Two examples will

perhaps be sufficient to illustrate this point. The first concerns an extreme form of demonstrating religious feeling, in India and elsewhere. A feature of certain celebrations is the parading through the streets of an individual or several individuals into whose flesh wires are hooked. These wires suspend or support sometimes amazingly heavy loads, so heavy, indeed, that the flesh of the bearer is distorted in an alarming fashion. Yet little or no evidence of pain is apparent even when, as is usual, pilgrimages of many hours' duration and many miles distance are participated in by the devout follower. This is an extreme example of hypnotically-induced anaesthesia which very few readers may ever see demonstrated for themselves elsewhere than on cinema or television screens. Although the feat is incredible to witness, it can be understood by calling to mind two well-known facts. A hypnotized person, may be persuaded to thread a needle through her finger or some other part of her flesh, without any feeling of pain, and many hypnotists make a feature of pricking with a needle their hypnotized subjects in order to illustrate that their ability to feel pain has been suspended.

The practice of fire-walking is the second example of the effectiveness of hypnosis in producing insensibility to pain. A demonstration of fire-walking may be extremely unnerving unless the true explanation is fully understood by the observer. Fire-walking is usually one phase of a religious ceremony amongst certain native populations. It takes place in an atmosphere charged with fervour on the part of the participants and mixed expectancy and apprehension on the part of the onlookers.

A certain amount of ceremony precedes the demonstration and continues while stones are heated until these are more or less white-hot. The fire-walkers then pass over these. Their feet are bare and they tread directly on the hot stones, walking slowly. They appear to feel no pain and most

continue their praises or supplications whilst traversing the stones. Subsequently, the soles of the fire-walkers' feet are found to be undamaged, in almost every case.

The religious state in which fire-walking is performed is synonymous with a condition of hypnosis in which anaesthesia is almost complete.

Yet another example of a phenomenon related to hypnotism was investigated by Burot and Richet. Both studied the effects of certain medicaments acting upon the interior of the body. A bottle of dye, it was found, if some of it was applied to the back of a sensitive's hand, that of Victorine M., and more markedly in the case of a woman R., produced erotic manifestations; alcohol brought signs of drunkenness, in both cases. A sailor, who could drink with impunity a large dose of alcohol or chloral, fell fast asleep upon merely being touched by a bottle of one of these liquids when he was under hypnosis. A solution of morphia put into the hands of an hysteric brought on, immediately, a profound sleep, accompanied by happy hallucinations. With the same subject, a bottle of valerian oil, substituted for morphia, gave the sensation of burning, which was calmed by the holding of a tube of chloral. Alcohol caused the same subject to see ferocious beasts, even without his swallowing any of it. These and similar effects all have their connections with hypnotism although they are not likely to come within the ordinary experimenter's range of experience.

Luys discovered that one of his hypnotic subjects, an hysteric, whilst in a state of somnambulism, would produce different facial expressions according to whether he was touched on one side or the other of his head with a sealed tube of a certain substance. He testified to this phenomenon in the presence of thirty-five medical men. A pot of jaborandi caused a profuse sweat and an abundance of saliva. The laurel-cherry brought on convulsions and also a state of ecstasy in which visions were seen. Luys also found that

many hysterics were soothed simply by holding towards them, at a slight distance, a tube of bromide of sodium.

Finally, additional mention must be made of the many strange psychic phenomena met with infrequently in the waking state but frequently under hypnosis, and of the use of the magnet to produce certain effects in hypnotized subjects.

Particularly worthy of note is the occurrence of what Féré and Binet called psychic polarization, which causes a magnet to enforce any suggestion given to a subject. Bianchi and Sommer gave to Mlle. X. the following suggestion: "Magnificent day of April, take the train and make an agreeable journey." The subject's face expressed joy and she got up to go out. Soon, when a magnet was applied to her neck at a distance of a half-centimetre from the skin, she trembled, stopped and cried out: "Terrible accident, the train is derailed, it is impossible to set out."

Another suggestion was made to another subject: "We are in Pausilippe, the sea is calm, silvered by the moon, let us get into this boat." The subject appeared charmed by the delightful spectacle and made a gesture as if to embark. The subject was then touched with a magnet and he at once recoiled with a frightened air, saying that he was at the edge of a steep precipice.

Caesar Lombroso (1836-1909) stated that he observed in some cases not a reversal of the suggestion by the action of the magnet, but simply a suppression of it or a modification, which is called depolarization. The most remarkable case was that in which the hypnotic hallucinations which had been excited by one pole were dispersed and substituted by contrary hypnotic hallucinations awakened by the other pole.

One subject, R.P., aged thirty, had become a neuropath as a result of a wound and suffered from a severe coxalgia (pain of the haunch). After fourteen days, having been for

some while better, he tumbled suddenly into an hypnotic sleep and lost all sense of pain, his sight and his capacity to hear. The accesses multiplied, becoming regular, now for seconds, then for hours. During them the subject could see with his eyes closed, he was sensitive to bronze, zinc or copper, which gave him a sensation of sadness; gold, also a magnet, made him feel hot. The accesses calmed instantly upon the application of the magnets two poles. The North pole had a like effect, whereas the South pole produced a bad result. The magnet acted even through bedclothes.

Lombroso tells us that he, assisted by D'Otolenghi, made observations upon 170 subjects as to the diverse effects of the magnet. In 62 per cent. of cases, they obtained the polar action upon hallucinations and psycho-sensorial illusions, which changed in meaning opposed to the action of the magnet; in 38 per cent., the effects were of polarization or of simple changes without opposition. They obtained for psychic hallucinations always the polarization; for the sensorials the second effect. Lombroso cited examples to clarify this.

To a certain Mac., aged fifty-six, who had become hysterical through a sudden emotion, an easy subject for hypnosis, was given the suggestion of an angel with green wings. Under the application of a magnet, the angel was said to have turned into a devil with red wings; a blonde madonna robed in red became a devil equally red. Here the polarization was psychic but not optical.

A subject, Amb., was made to see, whilst in an hypnotic sleep, a photograph of a brigand; the magnet changed the brigand into a woman. Even the personality of this subject could be polarized. After having been made to believe that he was a brigand, the magnet changed the latter into an honest workman, at the same time as his revolver became a workman's tool. Double polarization was also obtained. A revolver was put in one hand and in the other a ball of

string, while it was suggested to the subject that on one side of him stood a brigand and on the other a woman. Under the action of the magnet, it was said that the brigand changed into an honest workman whilst the woman became a man. With the same subject, sensorial hallucinations changed without polarization. The magnet transformed a red flower into a white, a rose into another red flower; it rendered wine bitter or acid and water sugary.

G., a subject often hypnotized, had the vision of a skeleton, which changed into a young girl; a man into a woman, and a pagan nymph into a horrible sorcerer; sweet water became salty, and a red tablecloth turned white.

In the case of another individual, an alcoholic, red or yellow wool became white, and vinegar became bitter. This was depolarization.

To a fifth subject, the magnet as a whole made a white cross appear black; the South pole rendered it yellow and the North pole again made him see it as black. Sugar, of which the subject was very fond, did not, however, alter in its taste under the action of the magnet.

Hallucinations, it must be pointed out, present themselves to most subjects as real images. They increase slowly in size; the pupil of the observer dilating when a distant object is suggested and contracting in the contrary case. Experiments made with four subjects to the extent of sixty-five times, gave the same results in sixty-three cases.

Polarization and depolarization can be explained as a change in the orientation of the cells of the cortex of the brain, due to the molecular movements of the magnet. The finger if placed upon the neck will usually produce the same effect as the magnet, except in the case of passions or habits which are very strong. Why does the finger have the same effect? How can one account for the suggested images bearing such a close resemblance to reality? The visual sensations which spring from the cortical centres of hyp-

notized subjects have the same propriety as those which are formed in a normal state. The hallucinatory cortical images are subject to modifications provoked by different surroundings, as if the sensorial centres were able to substitute themselves for the organs of sense and to act without them. All of which seems to be physiologically absurd. In any case, how can one explain the simple application of a magnet being able to alter almost completely the personality, which is the first and last thing to remain with us?

Lombroso remarked that, as with the transmission of thought, the transfer of sensations, and premonitory dreams, we have an instance of phenomena in complete opposition to the laws of physiology. These phenomena, which may take place in a state of hysteria and hypnosis to which they are due, as well as the disintegration of the psychic faculties, cause automatism to prevail and the unconscious to awake; they lead us to conclude, as Lombroso pointed out, that there exists a series of facts of which there is no certain explanation . . . and must still be open to much speculation.

Hypnotism and its various facets is a subject for prolonged study. It is hoped that this book will have established in the mind of the reader a certain understanding of a science which is bound to occupy an ever more important place in the modern world.

CHAPTER VIII

THE FUTURE OF HYPNOTISM

THE past and present of hypnotic practice have already been dealt with in the preceding parts of this book. It remains now to discuss, in this final chapter, the future of hypnotism.

It is, of course, not an easy thing in these days of atomic explosions, artificial satellites and envisaged journeys to the moon, to predict the future of anything. Rapid change is the very essence of modern life. What is today considered to be impossible or beyond the range of probability, may not be so tomorrow or the next day. Science makes tremendous strides overnight and in many respects the world is in a state of continual flux. Yet, even so, it is still possible to look ahead in regard to certain things and forecast with probably a reasonable degree of accuracy the changes which will come about and the developments which will take place. So far as hypnotism is concerned, we know that it can and cannot do at the moment and the circumstances under which it is at present used or shunned. This knowledge provides us with a basis from which to observe the course hypnotic practice is likely to pursue in the future.

Already, hypnotism has been developed to a remarkably high degree of efficiency by acknowledged experts, and it is well publicized. In this book I have tried to show the wide field it is capable of covering in medicine, in the home, in business and professional life, in child welfare and so on. The benefits which can at this stage of progress be derived from hypnotism are countless. Recall to mind a few of these in order to keep in view a true picture of the present position.

Hypnosis is currently being used by some doctors as an important munition in their unceasing war against afflictions of many kinds. It is no longer generally thought of as being something akin to "black magic". In the minds of interested physicians it is considered to be a department of medicine no less important than psychology, neurology, etc. It is used as an anaesthetic and as an analgesic in surgery and dentistry. It is employed to aid in the cure of many forms of mental disease and troubles of nervous origin, such as depression, stammering, nervousness, loss of memory and self-consciousness. It is utilized as an agent in the removal of inhibitions of many kinds and to dispel headache and toothache, insomnia and addiction to alcohol or tobacco. Locally, it is even applied for the relief of "writer's cramp" and similar afflictions. It is considered to be of value in helping to cure the common cold and to allay the agony from limbs crushed or otherwise damaged.

Such a high level of achievement should not, however, blind us to the fact that hypnotism is not an infallible cure-all. There are certain diseases, including some hereditary troubles, which will not at present yield to hypnotism. For the present we must recognize and face the fact of this limitation for it may be that, in doing so, we shall in future discover new processes by means of which present inadequacies may be made good. It may be that increased knowledge, practice and experience of hypnotism and its power will enable existing barriers to be overcome, so that it may be of some help in attacking and dispelling those afflictions which are now stubborn and unresponsive to treatment.

Hypnotism, like any other art or science, does not stand still. James Braid, the originator of hypnotism, had by no means the last word to say about it, and neither has any present-day hypnotist. New knowledge is being acquired day by day, outworn ideas are discarded and new take their place.

The fact that we do not know everything need not dismay anyone. It is already a fact that there are, on the whole, very few ailments, diseases and illnesses in the cure or alleviation of which hypnotism cannot play some beneficial part. It is, furthermore, not unreasonable to suppose that we shall increase its range even farther in the future.

For the moment we can look forward with the knowledge that hypnotism in relation to therapeutics is already very effective but is capable of development to a point of even greater achievement.

It may therefore be asked: "Why is hypnotism not more widely used at present and will it be more used, in view of the fact that it is so potently effective in dealing with such a variety of troubles?" There is no simple answer to this question but I would suggest two reasons which have some bearing on the explanation.

The first is that, although the medical fraternity is fast becoming more and more awake to the importance of hypnotism as a therapeutic agent, *comparatively* few doctors, dentists, etc. are as yet practising hypnotists. One of the greatest steps forward will be made when the practice of hypnosis is fully accepted by the medical profession. It may be a very long time before this comes about but there are indications which point to the fact that ultimately it will do so. Hypnotism is now well in the limelight and not a little of this is in the form of articles and other writings in the medical press and literature. Hypnotism is rarely taken other than seriously even by those doctors who do not practice it. It is not unreasonable to suppose that, in the future, most if not all doctors, nurses, dentists and all those concerned with the treatment of the sick will be well versed in the theory and practice of hypnosis.

Although, as has been said, doctors and dentists who are also practising hypnotists are few in number compared to those who are not, it is not difficult for a sick person to

obtain treatment under hypnosis if he so wishes. The reason why more patients do not avail themselves of hypnotic treatment is because of those popular misconceptions which have already been mentioned in an earlier chapter. Old wives' tales still persist; people are dubious about the efficacy of hypnotism in comparison to ether or chloroform; there is apprehension that a subject may not be safe from interference or harmful influence whilst under the domination of a hypnotist. Again, I would say that it is my fervent hope that this book may dispel some of these false notions and thus make some contribution in bringing about the change of opinion which is still needed in many quarters. Great progress will be made when there is complete acceptance of the healing art of hypnotism amongst the general public.* It is to be hoped that the changing attitude of medical opinion will stimulate more and more widespread interest on the part of the man in the street.

General acceptance of hypnotism as an aid in overcoming sickness would not mean, of course, that patients would have merely to be receptive and wait for doctor/hypnotists to "do their stuff". Now, and in the future, the hypnotic practitioner must be selected with as much care as would be an ordinary doctor or dentist. Hypnotists, like doctors and dentists, are not standard types, so to say. They vary and the patient needs an adviser in whom he has trust and confidence no less than he has in his minister of religion.

In addition, however effective is a medical technique for dealing with a particular trouble, the patient still needs to co-operate so far as is possible with his practitioner. He will always have to aim at keeping his thoughts pure, equable and undefiled for it is impossible to be healthy in mind and body, in the true sense of the word, unless a just balance is kept between the two. He must see that he does not in any way undermine the efforts and progress made by his adviser.

He needs always to be careful of diet and personal hygiene, mental as well as physical, to cater for the requirements of the mind and the soul no less than for the needs of the body. This may not be an easy task at a time when values are continually changing. Yet it is a reassuring thought that despite the ever-increasing knowledge of physical things which is being gained by scientific investigation, few scientists are willing to dispute the fact that there is a guiding hand which rules the universe.

Thus, anyone who is ailing in health and is anxious for a cure by hypnotic or orthodox methods, has certain obligations towards those to whom he appeals for help. Similarly, he must remember that hypnotism is not a watertight compartment unaffected by other factors. It is, rather, one of many factors which must be considered in relation to one another if the greatest benefit is to be obtained from it. If these points are kept in mind, it is certain that hypnosis for curative, health-promoting purposes has an assured and ever more important future.

Progress in other directions will, it is expected, be markedly speeded up when, as has already been recommended, hypnotism is brought consciously into more and more homes. Auto-suggestion, the obvious means to employ within the family circle, does of course involve parents, husbands and wives in mastering the art of this process. It would obviously be out of the question to consult an hypnotic practitioner whenever some minor irritation illustrated the need for hypnotic treatment. However, a little study is a low price to pay for the aid which auto-suggestion can undoubtedly give. Auto-suggestion can be mastered by almost anyone and it is an interesting fact that there are already several courses on hypnotism on the market at the present time. There is every reason to hope and expect that, in due time, auto-suggestion will be accepted in family life and take a place similar to that occupied by other good

practices, such as attending a place of worship or cleaning the teeth each night and morning.

Auto-suggestion, as we have already seen, involves in some cases nothing more than the repetition of certain words or phrases. It should be remembered that whatever beneficial direction is planted in the subliminal mind will be obediently carried out. Suitable types of suggestion can thus result in remarkable cures or improvements where any amount of will-power has failed to produce the desired result.

Auto-suggestion and other forms of the exertion of influence illustrate that hypnotism is not a cumbersome process. It can be used not only in the surgery and the home but in many places and for many purposes elsewhere. It is at present employed by certain schoolteachers and it is not unlikely that hypnosis may in future be concerned a very great deal in the education of the young, especially those who are mildly or seriously delinquent. It is an established fact that children can be controlled much more effectively by a teacher or other adult possessing some knowledge of hypnotism than by someone not so well-equipped to understand or influence others.

Hypnotism is also currently used by some preachers, actors, orators and sports instructors. Each has a different purpose in mind but is much concerned with the best means of carrying it out. Hypnotism is likely to become their universal aid. The runner who is set on winning a race is more likely to reach the tape before his opponents if he is instructed in the means of picturing to himself by auto-suggestion that he will, in fact, achieve his aim. Sportsmen of all types can improve themselves by self-hypnotism and it is not stretching the imagination too far to suppose that in the future practically every sports coach will be a trained hypnotist.

Orators will undoubtedly come more and more to

appreciate the value of hypnotism, through auto-suggestion, in improving their powers of delivery, as will preachers in their efforts to convert to and confirm belief in their religious faiths and principles.

Understanding is the corner-stone of progress. I hope that this book will contribute to a greater understanding of hypnotism for the benefit of all mankind.

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